

2024

1

**Pātimokkha**

Dhammadhaja's Notes

Na Uyana, Sri

Lanka

# Primary and Secondary Sources

2

<b>Primary</b>	Bhadantācariya Buddhaghosa, <i>Kaṅkhāvitaraṇī-aṭṭhakatha</i>
	K.R. Norman, Petra Kieffer Pulz, and William Pruitt, <i>The Bhikkhu Pātimokkha Commentary</i> , Vol I, PTS 2018.
<b>Secondary</b>	Bhikkhu Ñāṇatusita, <i>Analysis of The Bhikkhu Pātimokkha</i> , 1st Edition, BPS 2014.
	Bhikkhu Ṭhānissaro, <i>The Buddhist Monastic Code</i> , Vol I&II, 3rd Edition, Metta Forest Monastery USA 2013.
	Most Venerable M. Saṅghasobhana Mahāthero, <i>Upasampadā Exam Revision Notes</i> , 2 <sup>nd</sup> Edition, Na Uyana Forest Monastery, Sri Lanka, 2014
	Most Venerable Rerukāṇe Candawimala MahāThero, <i>Compendium Of Bhikkhu Vinaya Shāsanāvatarāṇaya</i> , Translated by D.J. Percy Silva, Sri Lanka 2012.
	Other Internet Sources

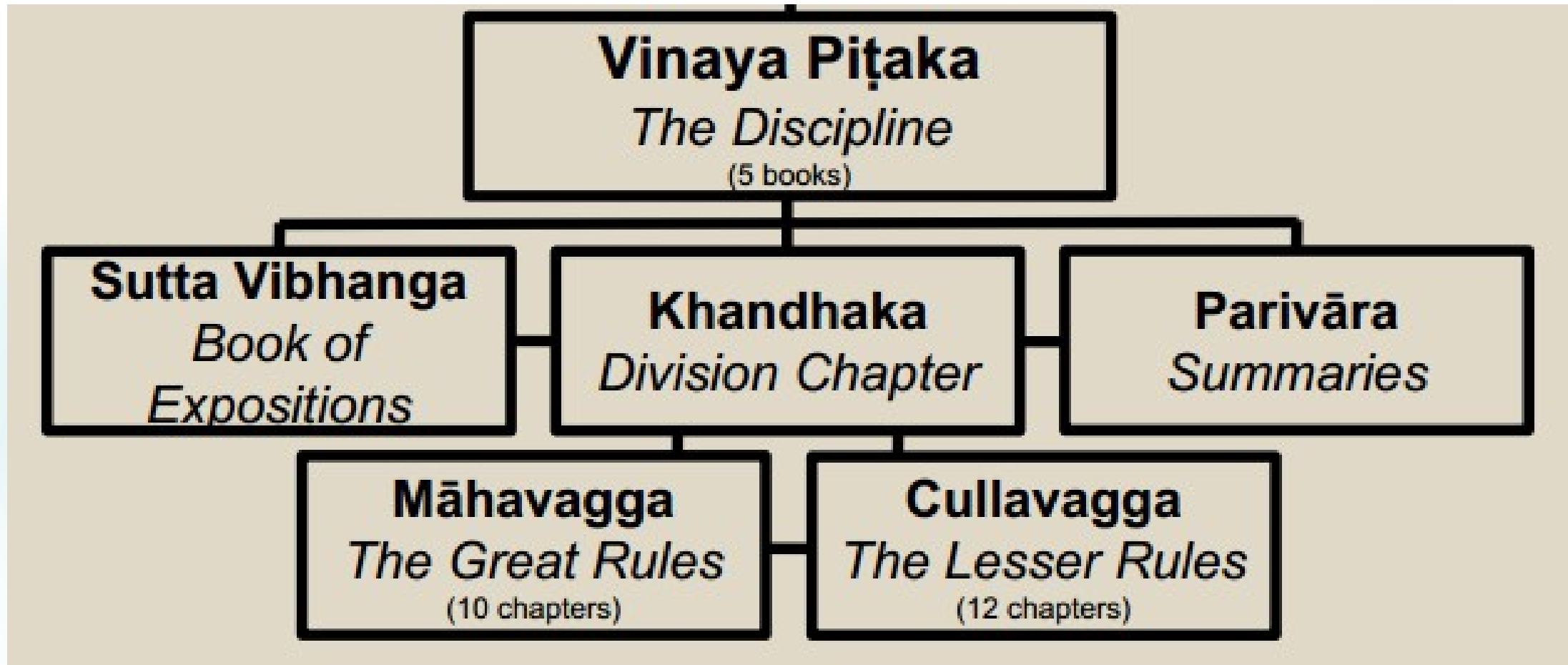
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# Summary of Vinaya Piṭaka

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# Definitions of Pātimokkha

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1. *pa-ati-mokkhaṃ* – the first
2. *ati-pa-mokkhaṃ* – the best
3. *ati-seṭṭhaṃ* – the finest
4. *ati-uttamaṃ* – the highest/supreme

**Kkh 2:** *Pātimokkhaṃ: pa-ati-mokkhaṃ, ati-pa-mokkhaṃ, ati-seṭṭhaṃ, ati-uttaman-ti.*

“*Pātimokkhaṃ*: that which is the most very front, very most foremost, very best, very highest.” (Bhikkhu Ñāṇatusita, *Analysis of The Bhikkhu*

# Twofold Pātimokkha 1

6

## 1. *Sīla* - Virtuous conduct / morality practiced by monks. (p 51-52)

1.1. He lives restrained by the restraint of the *Pātimokkha*.

1.2. This is the beginning, this is the head, this is the foremost of wholesome teachings, therefore it is called the *Pātimokkha*.

1.3. The *Pātimokkha* whoever protects it, guards it, sets free from sufferings such as those belonging to the states

# Twofold Pātimokkha 2

7

## 2. Gantha - Rules in the text (p 51-52)

2.1. Both *Pātimokkhas* (*bhikkhu* and *bhikkhunī*) have been properly transmitted to him in detail.

2.2. The text is called *Pātimokkha* because of the illuminating quality of that *Pātimokkha*.

When the text has been explained, the meaning of it (that is, virtuous conduct) has been explained as well.

# Five Types of Pātimokkha

8

1. *Bhikkhu Pātimokkha*
2. *Bhikkhunī Pātimokkha*
3. *Gantha Pātimokkha* – the rules in the text
4. *Sīla Pātimokkha* – the morality actually practiced and lived.
5. *Ovāda Pātimokkha* – the **Pātimokkha** of **Instruction** or the three verses given by the Buddha as the *Pātimokkha*.
- (6. *Āṇā-pātimokkha* – the **Pātimokkha** of **Command**)



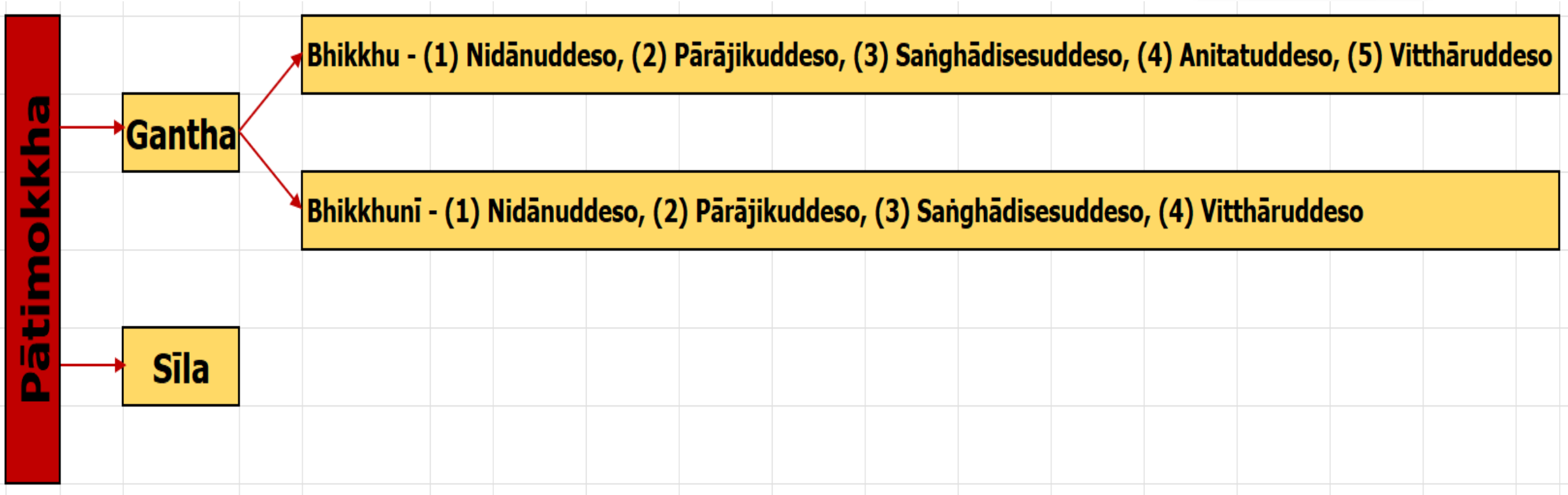
# Pātimokkha

9

Pātimokkha	Gantha	Bhikkhu - 227	(1) Pārājika - 4; (2) Saṅghadisesa - 13; (3) Aniyata - 2; (4) Nissaggiya Pācittiya - 30; (5) Suddha Pācittiya - 92; (6) Pāṭidesenīya - 4; (7) Sekhiya - 75; (8) - Adhikaraṇa Samatha - 7
		Bhikkhuni - 311	(1) Pārājika - 8; (2) Saṅghadisesa - 17; (3) Aniyata - 0; (4) Nissaggiya Pācittiya - 30; (5) Suddha Pācittiya - 166; (6) Pāṭidesenīya - 8; (7) Sekhiya - 75; (8) - Adhikaraṇa Samatha -
	Sīla		

# Pātimokkha Uddesa

10



# Five Recitations (Uddesa) of Bhikkhu Pātimokkha (p 52-55)

11

1. **Nidānuddeso** – only the *nidāna* and the *ñatti* is recited, the rest is announced as 'heard'.
2. **Pārājikuddeso** – the previous plus *pārājika*, the rest as 'heard'.
3. **Saṅghādisesuddeso** – the previous plus the *Saṅghādisesa*, the rest as 'heard'.
4. **Aniyatauddeso** – the previous plus the *Aniyata*, the rest as 'heard'.
5. **Vitthāruddeso** – the whole *pātimokkha* is recited in detail.

# Notes on Uddesa (p 54)

12

□ But on account of the statement: “the remainder of the Pātimokkha can be proclaimed by means of [the portion] heard”, if an obstacle [to completing the recitation] arises in whichever unfinished [recitation] among the [five types of recitation] “recitation of the [rules entailing] defeat”, together with this [obstacle] the remainder of [the Pātimokkha] can be proclaimed by means of [the portion] heard.

□ But if the recitation of the introduction has NOT been completed, [the possibility of] saying, “[the remainder of the Pātimokkha] can be proclaimed by means of [the portion] heard”, does not exist.

# Nidānuddeso

13

- *Suṇātu me bhante saṅgho, ajj'uposatho paṇṇaraso, yadi saṅghassa pattakallaṃ, saṅgho uposathaṃ kareyya pātimokkhaṃ uddiseyya.*
- *Kiṃ saṅghassa pubbakiccaṃ? Pārisuddhiṃ āyasmanto ārocetha. Pātimokkhaṃ uddisissāmi. Taṃ sabbeva santā sādhukaṃ suṇoma manasikaroma.*

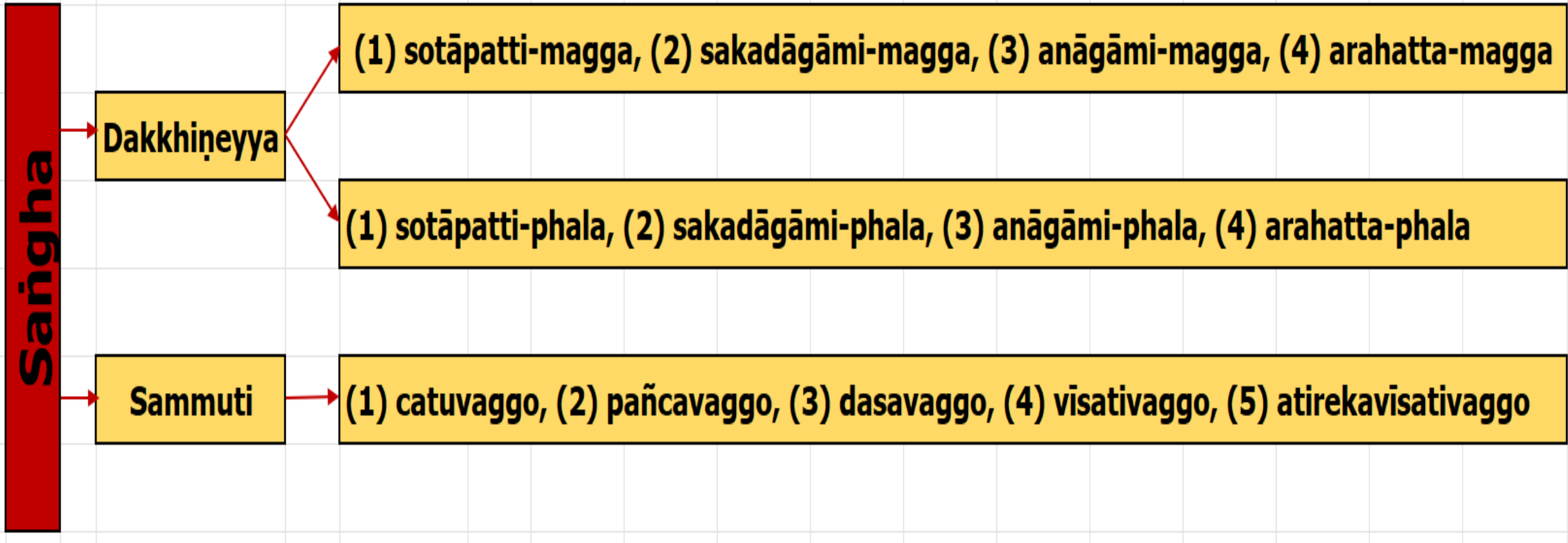
# Nidānuddeso (English)

14

- Venerable Sir, let the Community listen to me! Today is a fifteenth [day] Observance. If it is suitable to the Community, [then] the Community should do the Observance [and] should recite the Disciplinary Code.
- What is the preliminary for the Community? Venerables, announce the purity, [for] I shall recite the Disciplinary Code. Let us all [who are] present listen to it carefully [and] let us pay attention.

# Saṅgha (p 56-57)

15



# Twofold Saṅgha 1 (p 56-57)

16

**1. Dakkhiṇeyya saṅgha** – a saṅgha worthy of gifts – the group of 8 **noble** individuals:

1.1. **sotāpatti-magga** and **sotāpatti-phala** – the path and fruition of a Stream-Enterer.

1.2. **sakadāgāmi-magga** and **sakadāgāmi-phala** – the path and fruition of a Once-Returner.

1.3. **anāgāmi-magga** and **anāgāmi-phala** – the path and fruition of a None-Returner.

1.4. **arahatta-magga** and **arahatta-phala** – the path and fruition of an Arahanta.



# Twofold Saṅgha 2 (p 56-57)

17

2. **Sammuti saṅgha** – a **conventional** saṅgha – a group of bhikkhus without distinguishing levels of attainment. This is fivefold by virtue of the **procedure** (*Vinaya kamma*):

2.1. A group of **four** – is suitable to carry out each procedure of the Saṅgha, except for higher ordination (*upasampadā*), invitation (*pavāraṇā*), and reinstatement (*abbhāna*).

2.2. A group of **five** – is suitable to carry out each procedure of the Saṅgha, except for higher ordination (*upasampadā*) in the middle districts and reinstatement (*abbhāna*).

2.3. A group of **ten** – is suitable to carry out each procedure of the Saṅgha, except for reinstatement (*abbhāna*).

2.4 A group of **twenty** or **more than twenty** – is suitable for all procedures

# Pattakallaṃ (p 60-61)

18

***Patta-kallaṃ*** - appropriate / suitable time - fourfold:

I. One among the 3 observance (*Upasatha*) days: the 14<sup>th</sup> / the 15<sup>th</sup> / sāmaggi

II. At least 4 bhikkhus of good standing (not suspended) within the same boundary (*eka sīmā*) and each other's arm reach (*hatthapāsa* – 1.5 cubits – 27 inches).

III. No shared offences (*sabhāgāppatti*)

IV. No unsuitable / unallowable individuals. (21 types)

# I. Uposatha Divasa 1 (p 58)

19

1. **Cātuddasī** – the 14th day of a fortnight (*aḍḍhamāsa*).
2. **Pañṇarasī** – the 15th day of a fortnight (*aḍḍhamāsa*).
3. **Sāmaggi** – unanimity

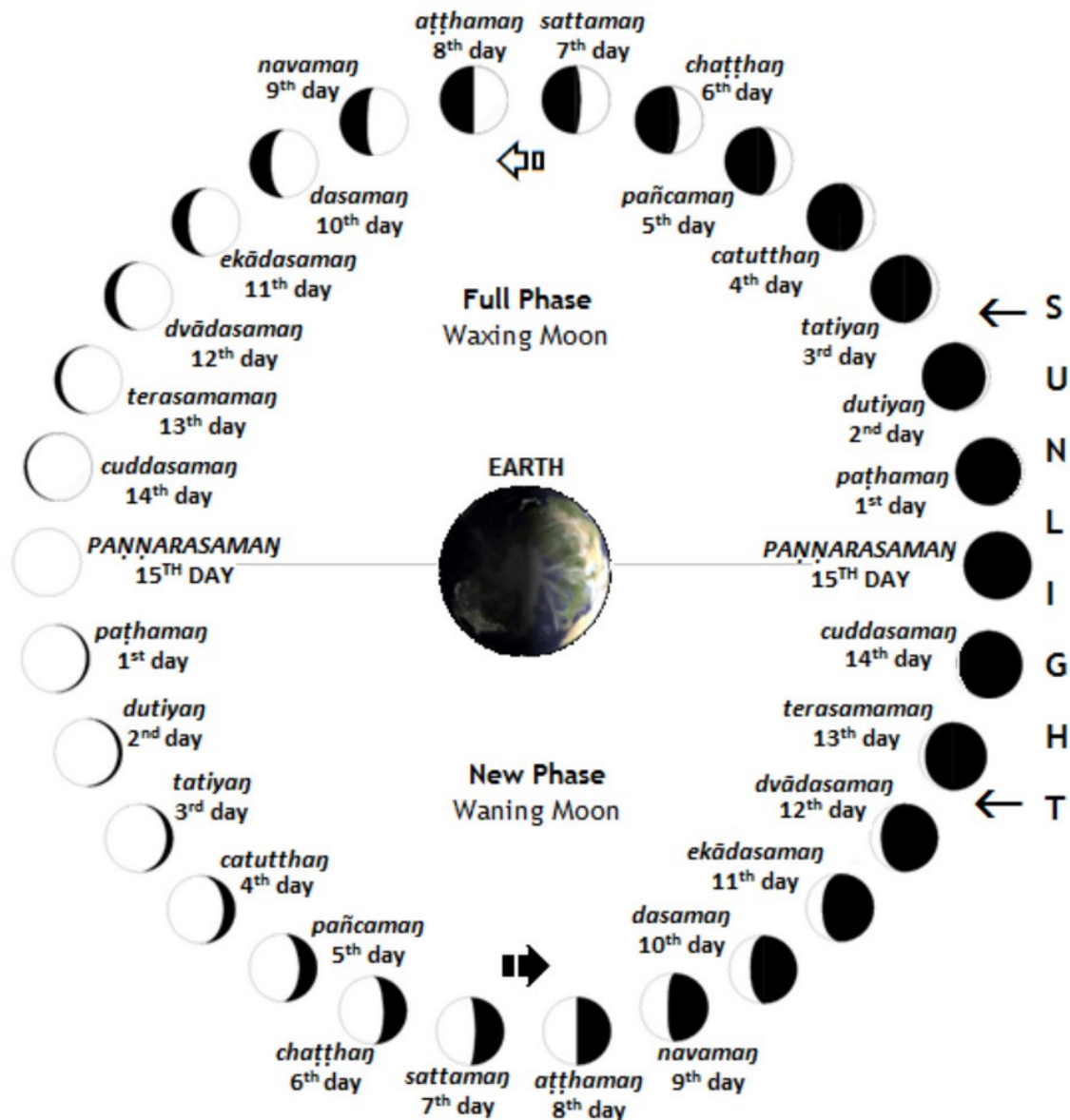
□ **Aḍḍhamāsa** = *sukka pakkha* (the bright half) / *kanha pakkha* (the dark half)

□ There are **3 seasons per year**: the **cold** - *hemanta*, the **hot** - *gimhāna*, the **rainy** - *vassāna*. Each season has a total of 8 *Uposatha* days. The **3<sup>rd</sup>** and **7<sup>th</sup>** *Uposatha* days are **Cātuddasī** and the rest is **Pañṇarasī**. Therefore, there are 24 *Uposatha* days in a year, 6 of which are *Cātuddasī* and 18 of which are *Pañṇarasī*.

□ If there is a good reason (a schism), it is allowable to change a *Cātuddasī* to a *Pannarasī uposatha*.

# I. Uposatha Divasa 2 (p 79-84)

20



Type	Days	Description
Waxing	1 to 15	from New Moon to Full Moon
Full Moon	15	Full Moon
Waning	1 to 14 or 15	from Full Moon to New Moon
New Moon	15	New Moon

Sources:

1. [the moon behavior](#)
2. [Waxing and Waning](#)

# I. Uposatha Divasa 3 (p 79-84)

21

□ In the Buddhist calendar there are **three seasons** (*utu*) a year: **hot, wet** and **cool** seasons (*gimha, vassa, hemanta*). There are **eight fortnights** (*pakkha*) per season, though in some years, an extra month (*adhikamāsa*) is added to one of the seasons, making ten fortnights in that season. There are seven such extra months every nineteen years.

□ The commentaries say that all fortnights have **fifteen days**, except the **3rd** and the **7th** fortnights, which have **fourteen days**. *Vinaya*, however, allows communities to decide for themselves whether to end any particular fortnight on the 14th day or 15th day (Vin.1.132), and to mark the day with the *uposatha* recitation (Vin.1.104) or *pavāraṇā* ceremony (Vin.1.160).

□ The fortnights are best called either ‘waning fortnights’ (*kālapakkha*) or ‘waxing fortnights’ (*sukkapakkha*) (A.2.19; A.5.19). **The day after the full-moon day is the first day of the next month.**



# I. Uposatha Divasa 4 (p 79-84)

22

Season	Month	Waxing fortnight: uposatha day	Waning fortnight: uposatha day
Hot ( <i>gimha</i> )	<i>Citta</i> (March-April)	1st fortnight: 15th day	2nd fortnight: 15th day
Hot	<i>Vesākha</i> (April-May)	3rd fortnight: 14th day	4th fortnight: 15th day
Hot	<i>Jetṭha</i> (May-June)	5th fortnight: 15th day	6th fortnight: 15th day
Hot	<i>Asālha</i> (June-July)	7th fortnight: 14th day	8th fortnight: 15th day

# I. Uposatha Divasa 5 (p 79-84)

23

Wet ( <i>vassa</i> )	<i>Sāvana</i> (July-Aug)	1st fortnight: 15th day	2nd fortnight: 15th day
Wet	<i>Potṭhapāda</i> (Aug-Sep)	3rd fortnight: 14th day	4th fortnight: 15th day
Wet	<i>Assayuja</i> (Sept-Oct)	5th fortnight: 15th day	6th fortnight: 15th day
Wet	<i>Kattika</i> (Oct-Nov)	7th fortnight: 14th day	8th fortnight: 15th day

# I. Uposatha Divasa 6 (p 79-84)

24

Cool (hemanta)	<i>Māgasira</i> (Nov-Dec)	1st fortnight: 15th day	2nd fortnight: 15th day
Cool	<i>Phussa</i> (Dec-Jan)	3rd fortnight: 14th day	4th fortnight: 15th day
Cool	<i>Māgha</i> (Jan-Feb)	5th fortnight: 15th day	6th fortnight: 15th day
Cool	<i>Phagguna</i> (Feb-March)	7th fortnight: 14th day	8th fortnight: 15th day



# I. Uposatha Divasa 7 (p 79-84)

25

Season	Pāli Month	Day	Western Month
<i>The cold season - hemanta</i>	Magasira	30	the 1st day after the full moon of November to the full moon of December
	Phussa	29	the 1st day after the full moon of December to the full moon of January
	Māgha	30	the 1st day after the full moon of January to the full moon of February
	Phagguṇa	29	the 1st day after the full moon of February to the full moon of March
<i>The hot season - gimhāna</i>	Cittā	30	the 1st day after the full moon of March to the full moon of April
	Visākha	29	the 1st day after the full moon of April to the full moon of May
	Jeṭṭha	30	the 1st day after the full moon of May to the full moon of June
	Āsāḷha	29	the 1st day after the full moon of June to the full moon of July
<i>The rainy season - vassāna</i>	Savaṇa	30	the 1st day after the full moon of July to the full moon of August
	Bhadda-pāda	29	the 1st day after the full moon of August to the full moon of September
	Assayuja	30	the 1st day after the full moon of September to the full moon of October
	Kattika	29	the 1st day after the full moon of October to the full moon of November
<i>The <b>month</b> starts the first day after the <b>full moon</b> till the following <b>full moon</b>.</i>			
<i>The <b>season</b> begins the first day after the <b>full moon</b>.</i>			

# I. Uposatha Divasa 8 (p 79-84)

26

Savaṇa - the 1st day after the full moon of July to the full moon of August

1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	
1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	

Assayuja - the 1st day after the full moon of September to the full moon of October

1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	
1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	

Those who observe the *vassa* in the **early period** (in the month of *Savaṇa*) must complete *pavāraṇa* on the **6<sup>th</sup> Uposatha day** (on the full moon day of the month *Assayuja*). If they have a good reason, they can ask the *Saṅgha* for permission to postpone it to the **7<sup>th</sup> or 8<sup>th</sup> Uposatha day** (in the month of *Kattika*).

Blue – early period of the vassa starts and ends

14 - Cātuddasī

15 - Paṇṇarasī

[source](#)

# I. Uposatha Divasa 9 (p 79-84)

27

Bhadda-pāda - the 1st day after the full moon of August to the full moon of September							
1	2	3	4	5	6	7	8
9	10	11	12	13	14		
1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	
Kattika - the 1st day after the full moon of October to the full moon of November							
1	2	3	4	5	6	7	8
9	10	11	12	13	14		
1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	

□ Those who do NOT observe the *vassa* in the **early period** (in the month of *Savaṇa*) must do so in the **later period** (in the month of *Bhadda-pāda*). If they fail to do so, they will incur a *dukkata* unless they have a good reason.

□ They cannot postpone the *pavāraṇa* and must do it on the 8<sup>th</sup> **Uposatha day** (in the month of *Kattika*) when the later period of the vassa ends.

□ They do not have *Kaṭhina* privileges.  
Green – later period of the vassa starts and ends

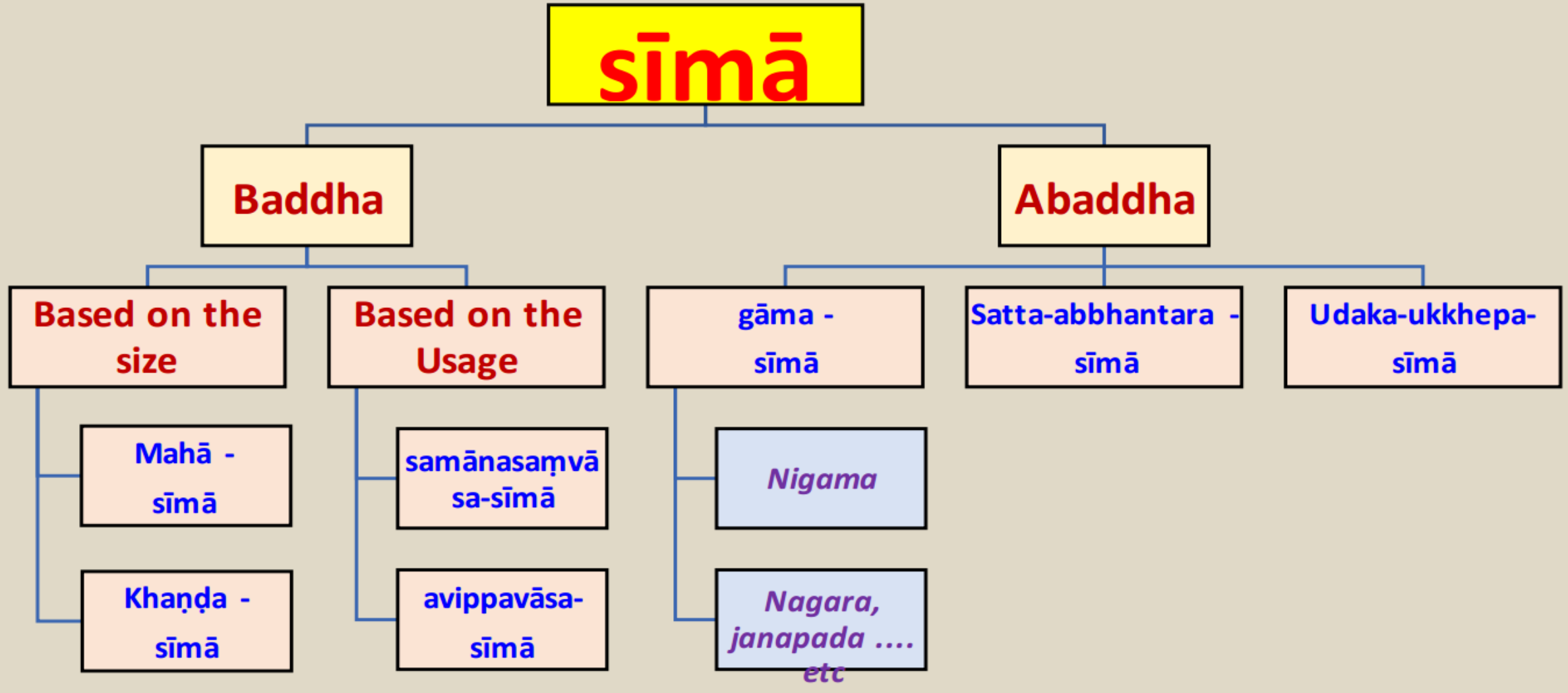
14 - Cātuddasī

15 - Paṇṇarasī

[source](#)

## II. Sīmā (p 62-70)

28



## II. Sīmā 1 (p 62-70)

29

1. **Baddha sīmā** – a determined boundary – having avoided (*atikkamitvā*) the eleven wrong boundaries, a boundary joined with the triple success (*nimitta*, *parisā*, *kammavācā*), agreed upon after marker has been connected with marker. (p 62)

1.1 ***Samānasamvāsa sīmā***: to do *Vinayakamma* (*samāna* – together/same; *samvāsa* – co-residence/co-habitation)

1.2 ***Avippavāsa sīmā***: to keep three robes (*vippavāsa* – absence; *avippavāsa* – non-absence)

1.3. ***Khaṇḍa sīmā*** – a small *sīmā* to do *Vinayakamma* inside a big (*mahā*) *sīmā*

## II. Sīmā 2 (p 62-70)

30

2. **Abaddha sīmā** – an undetermined boundary –  
threefold (p 70):

2.1. **gāma sīmā** – a village boundary

2.2. **sattabbhantara sīmā** – a seven abbhantara  
sīmā

2.3. **udakukkhepa sīmā** – a throwing-water  
boundary

## II.1. Baddha Sīmā 1 (p 62-70)

31

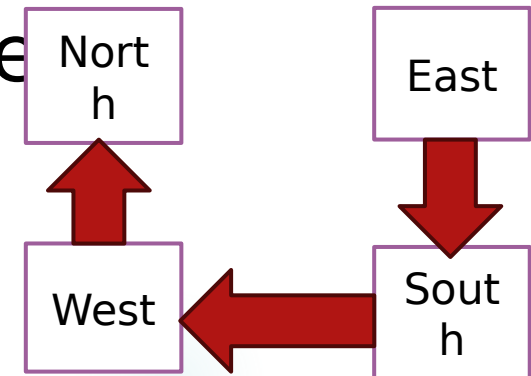
**11 wrong boundaries**: “*procedures fail on account of boundaries in these eleven ways.*”

1. ***atikhuddakā*** – too small – not enough for 21 bhikkhus to sit within each other’s *hattapāsa* (1.5 cubits). (p 63)

2. ***atimahatī*** – too large – larger than 3 *yojana* (around 30 miles or 48 km) (p 63)

3. ***khaṇḍa nimittā*** – with insufficient markers – fewer than 3 markers or with unconnected markers

(p 63-64)





# II.1. Baddha Sīmā 2 (p 62-70)

32

4. **chāyānimittā** - with shadows for markers – use a shadow for a marker, for example, a shadow of a mountain or a tree, etc. (p 64)
5. **animittā** – without markers – no markers announced. (p 64)
6. **bahisīme ṭhitasammatā** – agreed upon by one standing outside the boundary – by one (a Saṅgha) standing outside the markers and recite *kamavācā* to establish the boundary after the markers have been announced. (p 65)
- 7-9. **nadiyā samudde jātassare sammatā** – agreed upon in a river, in the sea, in a natural lake – “*Bhikkhus, an entire river is not a boundary, an entire sea is not a boundary, an entire natural lake is not a boundary.*” (p 65)



## II.1. Baddha Sīmā 3 (p 62-70)

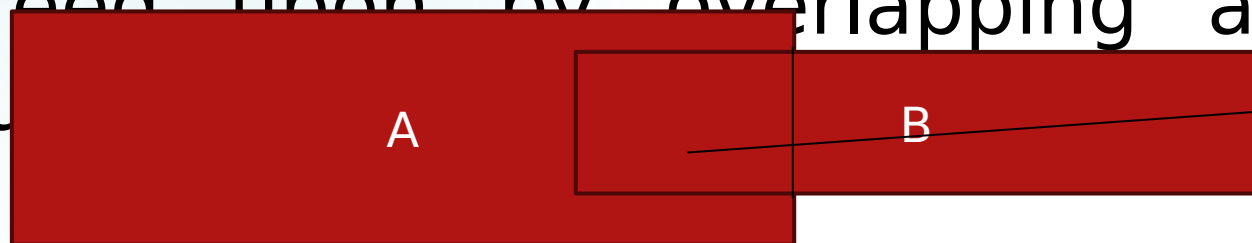
33

10. *sīmāya sīmaṃ sambhindantena sammata* – agreed upon by joining a boundary with another boundary. (p 65)



The joined area is not big enough for at least 4 bhikkhus to sit within each other's hatthapāsa.

11. *sīmāya sīmaṃ ajjhottharantena sammata* – agreed upon by overlapping a boundary with another boundary.



The overlapped area is not big enough for at least 4 bhikkhus to sit within each other's hatthapāsa.

# II.1. Baddha Sīmā 4 (p 62-70)

34

*Tividha-sampatti-yuttā* – Triple successes (p 66):

1. Success on the markers (*nimitta*).
2. Success on the assembly of bhikkhus (*parisā*).
2. Success on the formula of the procedure (*kammavācā*).

**1. *Nimitta-sampattiyā-yuttā*** – success on the markers – eightfold:

1.1. *pabbata nimitta* – a hill / mountain marker (p 67)

- Pure soil/dirt or pure stone/rock or a mixture of both.
- Suitable size: larger than an elephant's size.
- Unsuitable size: equal to or smaller than an elephant's size.

# II.1. Baddha Sīmā 5 (p 62-70)

35

1.2. *pāsāṇa nimitta* – a rock/stone marker (p 67)

- maximum size: equal to an elephant's size.

- minimum size: a lump of sugar weighing 32 pala

1.3. *vana nimitta* – a forest marker (p 67)

- At least 4 or 5 living trees of hard wood (banana trees, coconut trees are not suitable).

1.4. *rukṣa nimitta* – a tree marker (p 67)

- A living tree of hard wood (banana trees, coconut trees are not suitable) planted in the earth.

- At least 8 finger breadths (*aṅgula*) in height.

- At least the size of a needle stick in diameter. (the size of the small finger)

# II.1. Baddha Sīmā 6 (p 62-70)

36

1.5. **magga nimitta** – a road/path marker (p 68)

- Goes through 2 or 3 villages.
- Travelled over by caravans on foot or caravans on carts.
- Not travelled over -> not suitable

1.6. **vammika nimitta** – a termite-nest marker (p 68)

- At least 8 finger breadths (**aṅgula**) in height.
- At least the size of a cow's horn.

1.7. **nadī nimitta** – a river marker

1.8. **udaka nimitta** – a body of water marker (p 68) – not-flowing water on the earth: a well, a pond, a tank, a hole dug in the earth, a lake, etc. But a bowl of water is unsuitable.

## II.1. Baddha Sīmā 7 (p 62-70)

37

2. *parisā-sampattiyā-yuttā* - success on the assembly of bhikkhus (p 69) - at least 4 bhikkhus [of good standing (not suspended)] who have assembled [inside the markers] after all the bhikkhus

- who are within that village district,

- who have not gone into a determined boundary [within this village district] or into a river, sea, natural lake [within this village district]

(1) have been brought within [the distance of] an arm's reach (*hatthapāsa*) [between each other] or (2) after [their] consent has been brought [instead].

## II.1. Baddha Sīmā 8 (p 62-70)

38

### Note 1 (p 69):

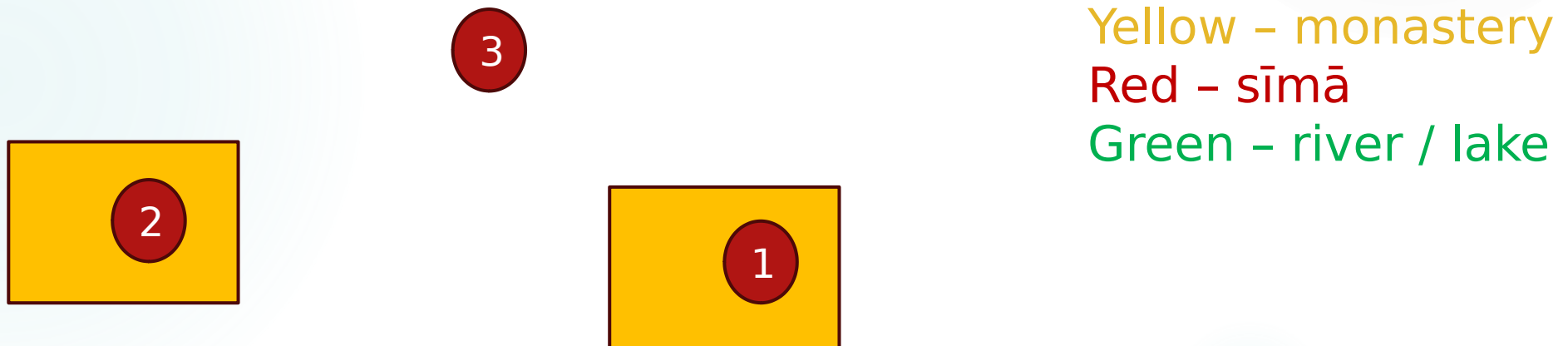
Boundaries can be determined on dry land; dry land is divided into **gāma** (that is **gāmakkhetta**) and **arañña**. Since the boundary of a **gāma** can also be used as a monastic boundary, and since at the beginning of determination of a **baddha sīmā** no determined boundary exists, the boundary of the **gāma** is the measure for all bhikkhus. Therefore, the bhikkhus within the boundary of the **gāma** have to join the bhikkhus who want to agree upon a **baddha sīmā** or if they are not able to come, they have to declare their consent for the procedure (**kamma**).

# II.1. Baddha Sīmā 9 (p 62-70)

39

## Note 2 (p 69):

A *baddha sīmā* within a village does not count as a village. The same is valid for the different bodies of water. Therefore bhikkhus within *baddha sīmā* or bodies of water in a village district do NOT count as being within the village, and so they are irrelevant with respect to the procedure of determining a boundary.





## II.1. Baddha Sīmā 10 (p 62-70)

40

3. *kammavācā-sampattiyā-yuttā* - success on the formula of the procedure – *ñatti-dutiya-kamma-vācā*

### 3 types of baddha sīmā (p 70):

1. *khaṇḍa sīmā* / *khuddaka sīmā* – a small boundary – since the *khaṇḍa sīmā* is a boundary for a *saṅgha* that is part of a larger *saṅgha*, it can also be understood as “the boundary for a part [of the community]”. This part, however, must consist of at least 4 bhikkhus for a *saṅgha* to exist. (cannot keep 3 robes, for *vinayakamma* only)

2. *samāna-saṃvāsa sīmā* – “the boundary for the same communion” – the boundary for the entire *saṅgha* to do *vinayakamma*.



## II.1. Baddha Sīmā 11 (p 62-70)

41

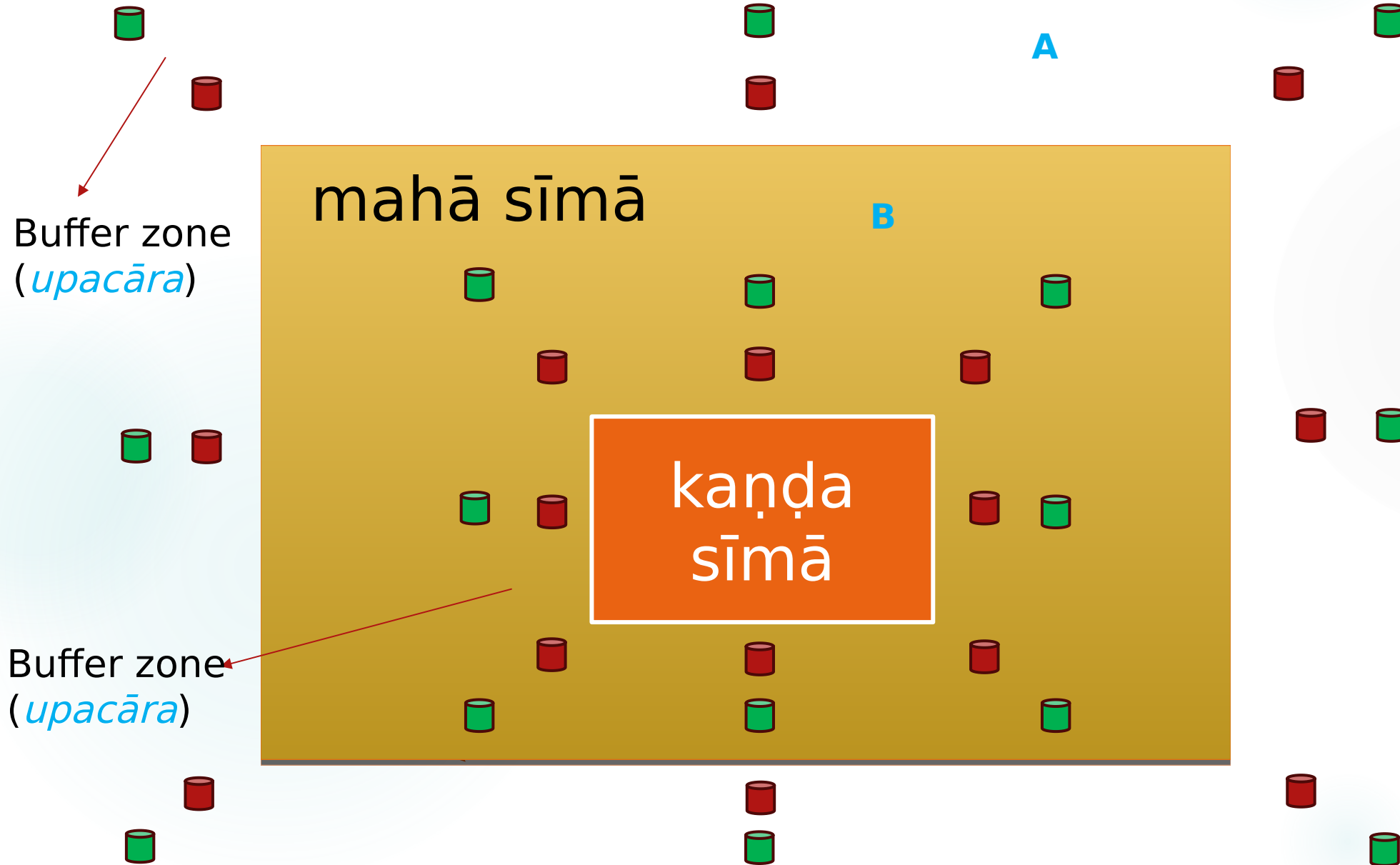
3. *ticīvara avippavāsa sīmā* (p 70) – “a boundary for [those belonging to] the same communion” (*samāna-saṃvāsa sīmā*), which in addition has been determined as a boundary in which a bhikkhu is viewed as not being separated from his three robes.

□ When establishing a *baddha sīmā*: set up the *samāna-saṃvāsa sīmā* first and then the *ticīvara avippavāsa sīmā*.

□ When removing a *baddha sīmā*: remove the *ticīvara avippavāsa sīmā* first and then the *samāna-saṃvāsa sīmā*.

# II.1. Baddha Sīmā 12 (p 62-70)

42



If a guest bhikkhu enter A (buffer zone) or B (sīmā), he must be asked:  
(1) to give consent or  
(2) to leave.  
If not, any *vinayakamma* done is invalid.

## II.1. Baddha Sīmā 13 (p 62-70)

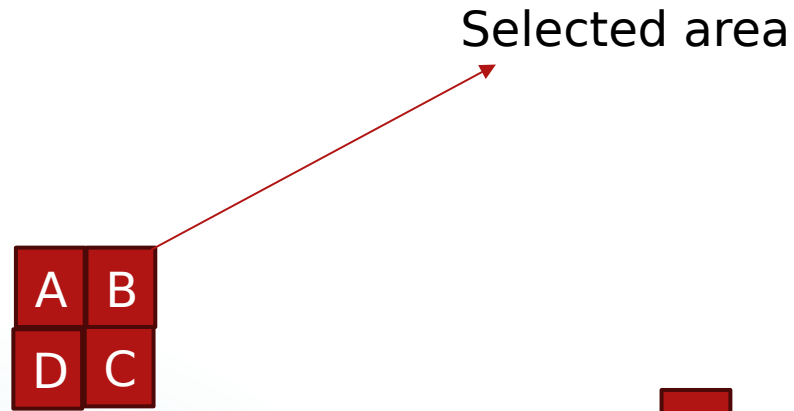
43

### Steps to establish a baddha sīmā:

1. select a location (avoid 11 wrong types of *sīmā*).
2. remove an assumed *sīmā* (need consent from all bhikkhus of good standing in that village boundary).
3. set markers.
4. name / announce the markers.
5. recite kammavācā inside the markers by at least 4 good-standing bhikkhus.

# II.1. Baddha Sīmā 14 (p 62-70)

44



2

||

1

black – village  
Yellow –  
monastery  
Red – sīmā  
Green - river

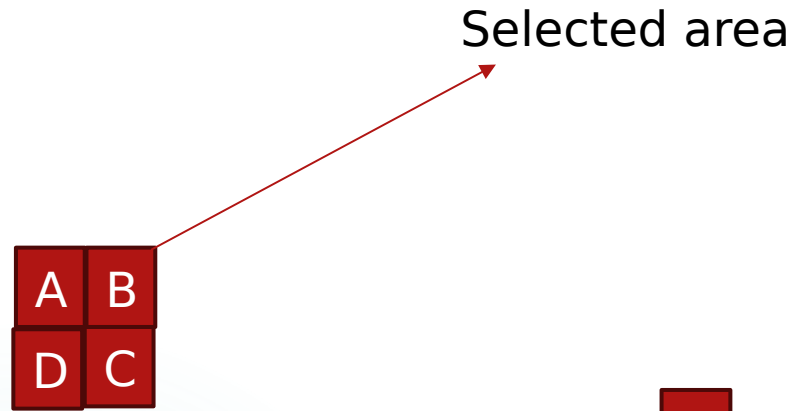
□ Because we do not know for sure whether or not a *sīmā* has ever existed in that selected area, we should remove it before establishing a new one.

□ If there are enough good-standing bhikkhus to fill the entire area, they can recite the *kammavācā* once to remove it.

□ If there are enough for half of the area, they must recite 1 time for 50% of the area and another time for the other 50%.

# II.1. Baddha Sīmā 15 (p 62-70)

45



2

||

1

black – village

Yellow –  
monastery

Red – sīmā

Green - river

□ If there are enough for 25% of the area, they must recite one time for each section A, B, C, D.

□ Before they can do this, they have to ask for consent from all bhikkhus in the village except those who are in *sīmā* 1 and *sīmā* 2.

□ If a guest bhikkhu enters the village while they are reciting *kamavācā*, that bhikkhu must be asked to leave the village or to join the *kamma* or to give consent. If he does not do one of these or if they do not know about

## II.1. Baddha Sīmā 16 (p 62-70)

46

- After removing the assumed *sīmā*, we need to set and name/announce the markers.
- Formula for announcing the makers: 2 bhikkhus go to each marker and recite these:
  - Bhikkhu A: “*Puratthimāya disāya kiṃ nimittaṃ?* (what is the nimitta in the Eastern direction?)
  - Bhikkhu B: “*Pāsāṇo bhante.*” (a rock/stone bhante)
  - Bhikkhu A: “*Eso pāsāṇo nimittaṃ*” (that rock/stone is a nimitta.)
  - Bhikkhu B: “*āma bhante*” (yes, bhante)

# II.1. Baddha Sīmā 17 (p 62-70)

47

*Noting the boundary markers: “In the ——— direction, what is the marker?”*

<i>Eastern</i>	Puratthimāya	disāya	kiṃ nimittam.
<i>Southeastern</i>	Puratthimāya	anudisāya	kiṃ nimittam.
<i>Southern</i>	Dakkhiṇāya	disāya	kiṃ nimittam.
<i>Southwestern</i>	Dakkhiṇāya	anudisāya	kiṃ nimittam.
<i>Western</i>	Pacchimāya	disāya	kiṃ nimittam.
<i>Northwestern</i>	Pacchimāya	anudisāya	kiṃ nimittam.
<i>Northern</i>	Uttarāya	disāya	kiṃ nimittam.
<i>Northeastern</i>	Uttarāya	anudisāya	kiṃ nimittam.
<i>Eastern</i>	Puratthimāya	disāya	kiṃ nimittam.

*Responses: “This ——— is the marker.”*

<i>Stone:</i>	Eso pāsāṇo nimittam
<i>Hill:</i>	Eso pabbato nimittam
<i>Grove:</i>	Etam vanam nimittam
<i>Tree:</i>	Eso rukkho nimittam
<i>Path:</i>	Eso maggo nimittam
<i>Termite nest:</i>	Eso vammiko nimittam
<i>River:</i>	Esā nadī nimittam
<i>Water:</i>	Etam udakam nimittam

*Replies: “A ———, venerable sir.”*

<i>Stone:</i>	Pāsāṇo, bhante
<i>Hill:</i>	Pabbato, bhante
<i>Grove:</i>	Vanam, bhante
<i>Tree:</i>	Rukkho, bhante
<i>Path:</i>	Maggo, bhante
<i>Termite nest:</i>	Vammiko, bhante
<i>River:</i>	Nadī, bhante
<i>Water:</i>	Udakam, bhante

<https://www.dhammatalks.org/vinaya/bmc/Section0068.html>



# II.1. Baddha Sīmā 18

48

**Kammavācā to establish a samānasamvāsa sīmā:**

*‘Suṇātu me, bhante, saṅgho. Yāvatā samantā nimittā kittitā. Yadi saṅghassa pattakallaṃ, saṅgho etehi nimित्तेhi sīmāṃ sammanneyya samānasamvāsaṃ ekuposathaṃ. Esā ñatti.*

*Suṇātu me, bhante, saṅgho. Yāvatā samantā nimittā kittitā. Saṅgho etehi nimित्तेhi sīmāṃ sammannati samānasamvāsaṃ ekuposathaṃ. Yassāyasmato khamati etehi nimित्तेhi sīmāya sammuti samānasamvāsāya ekuposathāya, so tuṇhassa; yassa nakkhamati, so bhāseyya.*

*Sammatā sīmā saṅghena etehi nimित्तेhi samānasamvāsā ekuposathā. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī”ti.*

# II.1. Baddha Sīmā 19

49

**Kammavācā to establish a samānasamvāsa sīmā:**

<https://tipitaka.theravada.su/node/table/419>

"Suṇātu me, bhante, saṅgho.	""Venerable sirs, may the Saṅgha listen to me.
Yāvatā samantā nimittā kittitā.	If the Saṅgha is ready, then—as far as those markers that have been determined all around—it
Yadi saṅghassa pattakallaṃ, saṅgho etehi nimित्तेhi uposathappamukhaṃ sammanneyya.	should authorize within those markers an area in front of the Uposatha (hall).
Esā ñatti.	""This is the motion.
"Suṇātu me, bhante, saṅgho.	""Venerable sirs, may the Saṅgha listen to me.
Yāvatā samantā nimittā kittitā.	As far as those markers that have been determined all around,
Saṅgho etehi nimित्तेhi uposathappamukhaṃ sammannati.	the Saṅgha is authorizing within those markers an area in front of the Uposatha (hall).
Yassāyasmato khamati etehi nimित्तेhi uposathappamukhassa sammuti, so tuṇhassa; yassa nakkhamati, so bhāseyya.	""He to whom the authorization of an area in front of the Uposatha (hall) within those markers is agreeable should remain silent. He to whom it is not agreeable should speak.
Sammataṃ saṅghena etehi nimित्तेhi uposathappamukhaṃ.	""The area in front of the Uposatha (hall) within those markers has been authorized by the Saṅgha.
Khamati saṅghassa, tasmā tuṇhī, evameva dhārayāmi"ti.	""This is agreeable to the Saṅgha, therefore it is silent. ""Thus do I hold it.""

# II.1. Baddha Sīmā 20

50

**Kammavācā to establish a ticīvara avippavāsa sīmā:**

*‘Suṇātu me, bhante, saṅgho. Yā sā saṅghena sīmā sammatā samānasamvāsā ekuposathā, yadi saṅghassa pattakallaṃ saṅgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya. Esā ñatti.*

*Suṇātu me, bhante, saṅgho. Yā sā saṅghena sīmā sammatā samānasamvāsā ekuposathā, saṅgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannati. Yassāyasmato khamati etissā sīmāya ticīvarena avippavāsāya [avippavāsassa (syā.)] sammuti, so tuṇhassa; yassa nakkhamati, so bhāseyya.*

*Sammatā sā sīmā saṅghena ticīvarena avippavāsā [avippavāso (syā.)]. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’”ti.*

# II.1. Baddha Sīmā 21

51

## Kammavācā to establish a ticivara avippavāsa sīmā:

"Suṇātu me, bhante, saṅgho.	""Venerable sirs, may the Saṅgha listen to me.
Yā sā saṅghena sīmā sammatā samānasaṃvāsā ekuposathā, yadi saṅghassa pattakallaṃ saṅgho taṃ sīmaṃ ticivarena avippavāsaṃ sammanneyya.	"The territory that has been authorized by the Saṅgha for a common affiliation, for a single Uposatha: If the Saṅgha is ready, let the Saṅgha authorize it as an area where one is not apart from one's set of three robes."
Esā ñatti.	""This is the motion.
"Suṇātu me, bhante, saṅgho.	""Venerable sirs, may the Saṅgha listen to me.
Yā sā saṅghena sīmā sammatā samānasaṃvāsā ekuposathā, saṅgho taṃ sīmaṃ ticivarena avippavāsaṃ sammannati.	The territory that has been authorized by the Saṅgha for a common affiliation, for a single Uposatha: the Saṅgha is authorizing it as an area where one is not apart from one's set of three robes.
Yassāyasmato khamati etissā sīmāya ticivarena avippavāsāya [avippavāsassa (syā.)] sammuti, so tuṇhassa; yassa nakkhamati, so bhāseyya.	""He to whom the authorization of this territory as an area where one is not apart from one's set of three robes is agreeable should remain silent. He to whom it is not agreeable should speak.
Sammatā sā sīmā saṅghena ticivarena avippavāsā [avippavāso (syā.)].	""This territory has been authorized as an area where one is not apart from one's set of three robes.
Khamati saṅghassa, tasmā tuṇhī, evametam dhārayāmi"ti.	""This is agreeable to the Saṅgha, therefore it is silent. ""Thus do I hold it.""

# II.1. Baddha Sīmā 22

52

*"Sīmaṃ, bhikkhave, sammannantena paṭhamaṃ samānasaṃvāsasīmā [samānasaṃvāsā sīmā (syā.)] sammannitabbā, pacchā ticīvarena avippavāso sammannitabbo."*

"Monks, in authorizing a territory, first the territory of common affiliation should be authorized. Afterwards the area where one is not apart from one's set of three robes should be authorized."

*"Sīmaṃ, bhikkhave, samūhanantena paṭhamaṃ ticīvarena avippavāso samūhantabbo, pacchā samānasaṃvāsasīmā samūhantabbā."*

"Monks, in revoking a territory, first the area where one is not apart from one's set of three robes should be revoked. Afterwards the territory of common affiliation should be revoked."



# II.1. Baddha Sīmā 23

53

**Kammavācā to remove a ticīvara avippavāsa sīmā:**

*”Suṇātu me, bhante, saṅgho. Yo so saṅghena ticīvarena avippavāso sammato, yadi saṅghassa pattakallaṃ, saṅgho taṃ ticīvarena avippavāsaṃ samūhaneyya. Esā ñatti.*

*Suṇātu me, bhante, saṅgho. Yo so saṅghena ticīvarena avippavāso sammato, saṅgho taṃ ticīvarena avippavāsaṃ samūhanati. Yassāyasmato khamati etassa ticīvarena avippavāsassā samugghāto, so tuṇhassa; yassa nakkhamati, so bhāseyya.*

*Samūhato so saṅghena ticīvarena avippavāso. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’ti.”*

# II.1. Baddha Sīmā 24

54

## Kammavācā to remove a ticīvara avippavāsa sīmā:

145."Suṇātu me, bhante, saṅgho.	""Venerable sirs, may the Saṅgha listen to me.
Yo so saṅghena ticīvarena avippavāso sammato, yadi saṅghassa pattakallaṃ, saṅgho taṃ ticīvarena avippavāsaṃ samūhaneyya.	If the Saṅgha is ready, it should revoke what was (previously) authorized by the Saṅgha as not being apart from one's triple robe.
Esā ñatti.	""This is the motion.
"Suṇātu me, bhante, saṅgho.	""Venerable sirs, may the Saṅgha listen to me.
Yo so saṅghena ticīvarena avippavāso sammato, saṅgho taṃ ticīvarena avippavāsaṃ samūhanati.	The Saṅgha is revoking what was (previously) authorized by the Saṅgha as not being apart from one's triple robe.
Yassāyasmato khamati etassa ticīvarena avippavāsassa samugghāto, so tuṇhassa; yassa nakkhamati, so bhāseyya.	""He to whom the revoking of the not being apart from one's triple robe is agreeable should remain silent. He to whom it is not agreeable should speak.
Samūhato so saṅghena ticīvarena avippavāso.	""The not being apart from one's triple robe has been revoked by the Saṅgha.
Khamati saṅghassa, tasmā tuṇhī, evametam dhārayāmi"ti.	""This is agreeable to the Saṅgha, therefore it is silent. ""Thus do I hold it.'



# II.1. Baddha Sīmā 25

55

## Kammavācā to remove a samānasaṃvāsa sīmā:

*”Suṇātu me, bhante, saṅgho. Yā sā saṅghena sīmā sammatā samānasaṃvāsā ekuposathā, yadi saṅghassa pattakallaṃ, saṅgho taṃ sīmaṃ samūhaneyya samānasaṃvāsaṃ ekuposathaṃ. Esā ñatti.*

*Suṇātu me, bhante, saṅgho. Yā sā saṅghena sīmā sammatā samānasaṃvāsā ekuposathā, saṅgho taṃ sīmaṃ samūhanati samānasaṃvāsaṃ ekuposathaṃ. Yassāyasmato khamati etissā sīmāya samānasaṃvāsāya ekuposathāya samugghāto, so tuṇhassa; yassa nakkhamati, so bhāseyya.*

*Samūhatā sā sīmā saṅghena samānasaṃvāsā ekuposathā. Khamati saṅghassa, tasmā tuṇhī, evametaṃ dhārayāmī’”ti.*

# II.1. Baddha Sīmā 26

56

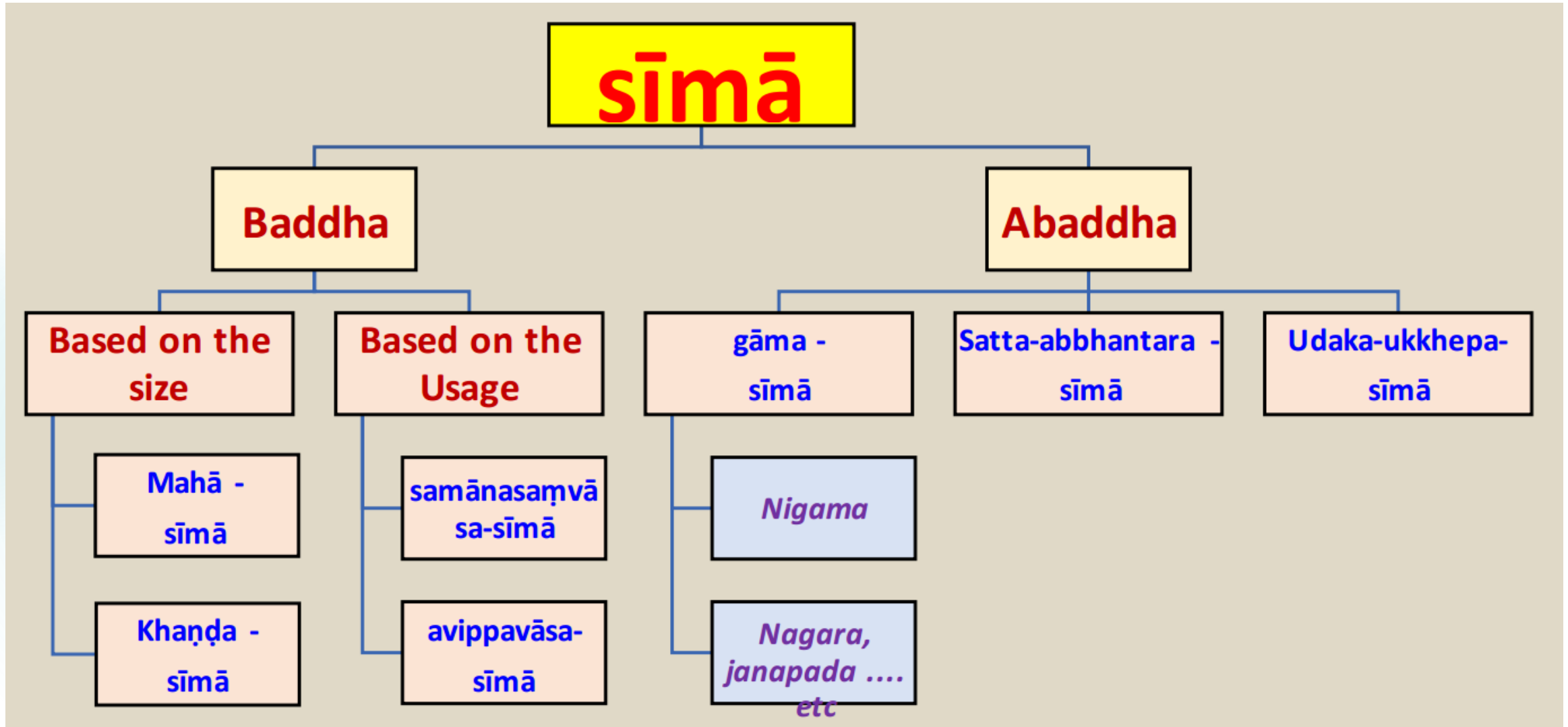
## *Kammavācā to remove a samānasaṃvāsa sīmā:*

<https://tipitaka.theravada.su/node/table/421>

146."Suṇātu me, bhante, saṅgho.	""Venerable sirs, may the Saṅgha listen to me.
Yā sā saṅghena sīmā sammatā samānasaṃvāsā ekuposathā, yadi saṅghassa pattakallaṃ, saṅgho taṃ sīmaṃ samūhaneyya samānasaṃvāsaṃ ekuposathaṃ.	If the Saṅgha is ready, it should revoke the territory (previously) authorized by the Saṅgha as one of common affiliation, of a single Uposatha.
Esā ñatti.	""This is the motion.
"Suṇātu me, bhante, saṅgho.	""Venerable sirs, may the Saṅgha listen to me.
Yā sā saṅghena sīmā sammatā samānasaṃvāsā ekuposathā, saṅgho taṃ sīmaṃ samūhanati samānasaṃvāsaṃ ekuposathaṃ.	The Saṅgha is revoking the territory (previously) authorized by the Saṅgha as one of common affiliation, of a single Uposatha.
Yassāyasmato khamati etissā sīmāya samānasaṃvāsāya ekuposathāya samugghāto, so tuṇhassa; yassa nakkhamati, so bhāseyya.	""He to whom the revoking of the territory of common affiliation, of a single Uposatha, is agreeable should remain silent. He to whom it is not agreeable should speak.
Samūhatā sā sīmā saṅghena samānasaṃvāsā ekuposathā.	""The territory of common affiliation, of a single Uposatha, has been revoked by the Saṅgha.
Khamati saṅghassa, tasmā tuṇhī, evameva dhārayāmi"ti.	""This is agreeable to the Saṅgha, therefore it is silent. ""Thus do I hold it.""

## II. Sīmā (p 62-70)

57



## II.2. Abhadda Sīmā (p 70)

58

**Abaddha sīmā** – an undetermined boundary – threefold (p 70): (1) *gāma sīmā* – a village boundary, (2) *sattabbhantara sīmā* – a seven abbhantara sīmā, (3) *udakukkhepa sīmā* – a throwing-water boundary.

1. *gāma sīmā* – a village boundary – as far as one village district

2. *sattabbhantara sīmā* – a seven *abbhantara sīmā* – in a wilderness, where [there is] no village, 7 *abbhantarās* all around.

□ there, [an undetermined boundary] is permitted where [there is] no village, which means a wilderness [in a forest] or one is permitted on islands in the middle of the sea which are not on the routes taken [taken] by fishermen.

## II.2. Sattabbhantara Sīmā 1 (p

59

71)  
□ *Samantā sattabbhantarā* - “7 abbhantaras all around” means: there are 7 abbhantaras in all directions of those standing in the middle, [i.e.] 14 [abbhantaras] in diameter.

□ 1 *abbhantara* = 28 cubits =  $28 \times 1.5 = 42$  ft = 12.8 m

□ 7 *abbhantara* =  $7 \times 28 = 196$  cubits =  $196 \times 1.5 = 294$  ft = 89.6 m

□ 1 cubit = 18 inches = 1.5 ft -> 12 inches = 1 ft.

□ This boundary increases by virtue of [the size of] the assembly.

□ The exact determination of the *abbhantara* has to be made all around, starting from the edge of the assembly.

□ If 2 saṅghas carry out the observance separately, another single [space measuring] 7 *abbhantaras* should be placed in between the 2 [boundaries of] 7 *abbhantaras* for the purpose of an interval [between the 2 sīmās].

## II.2. Sattabbhantara Sīmā 2 (p

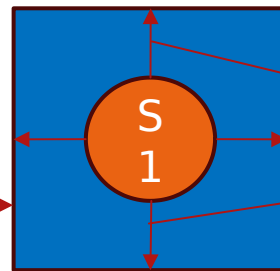
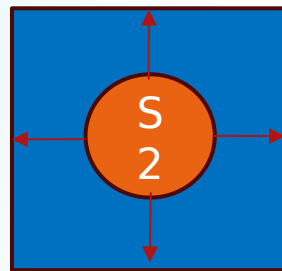
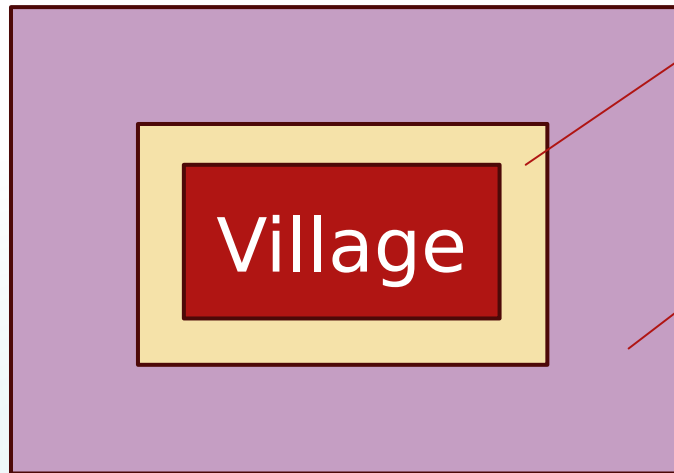
60

71)

*Upacāra* (buffer) 1 – 500 m from the village

*Upacāra* (buffer) 2 – the distance a person goes and returns from sunrise to sunset from the line of buffer zone 1.

This area is a wilderness (no village) outside the buffer zones but people come here to hunt or to grow crops. □ not suitable for a *sattabbhantara sīmā*. It can be another buffer zone (*gāma upacāra*).



7 *abbhantarās* (all around) sīmā in the forest.

There must be a 7 *abbhantara upacāra* (buffer) between 2 sīmā.

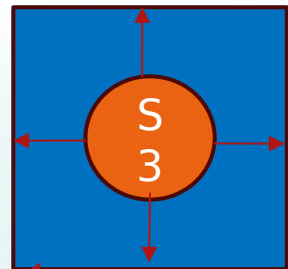
Green – forest  
Red – village  
Yellow – buffer 1  
Purple – buffer 2  
Orange – Saṅgha  
Blue – 7 abhadda sīmā



## II.2. Udakukkhepa Sīmā (p 71-74)

61

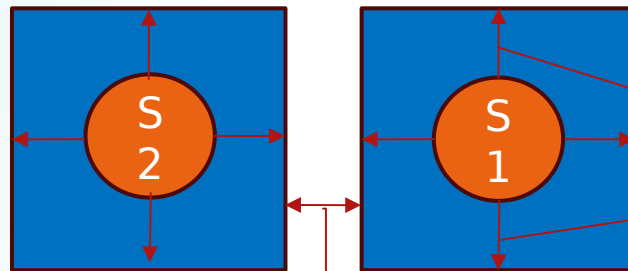
“Bhikkhu, in a river or in a sea or in a natural lake, the [boundary consisting of] **throwing water all around** by a man of **average** [strength], this [is the boundary] there for the same communion, for one single [or common] observance” (p 71)



Invalid  
sīmā

Green – river  
Orange – Saṅgha  
Blue – Udakukkhepa sīmā

**Kappiyabhūmi** - **lawful site**:  
whatever is described as a lawful site, a boundary [established] by throwing water does NOT run outside that. It can ONLY run inside [such a lawful site]. (p 73)



“Bhikkhu, an entire river is NOT a boundary.” (p 71)

Throwing-water (all around)  
sīmā on a river.

There must be a throwing-water  
**upacāra** (buffer) between 2 sīmā.



- *Suṇātu me bhante saṅgho, ajj'uposatho paṇṇaraso, yadi saṅghassa **pattakallaṃ**, saṅgho uposathaṃ kareyya pātimokkhaṃ uddiseyya.*
- *Kiṃ saṅghassa pubbakiccaṃ? Pārisuddhiṃ āyasmanto ārocetha. Pātimokkhaṃ uddisissāmi. Taṃ sabbeva santā sādhukaṃ suṇoma manasikaroma.*

# Pattakālaṃ (p 60-61)

63

***Patta-kālaṃ*** - appropriate / suitable time - fourfold:

I. One among the 3 observance days: the 14<sup>th</sup> / the 15<sup>th</sup> / sāmaggi

II. At least 4 bhikkhus of good standing (not suspended) within the same boundary (*eka sīmā*) and each other's arm reach (*hatthapāsa* – 1.5 cubits – 27 inches).

III. No shared offences (*sabhāgāppatti*)

IV. No unsuitable / unallowable individuals. (21

# III. Sabhāgāppatti 1 (p 74-76)

64

*Sabhāgāppattiyo ca na vijjanti* – and **shared offences do NOT exist**. (*sabhāga* – shared/common; *āpatti* – offence)

□ here, any minor offence (*lahukāpatti*) which the Sangha as a whole commits with a shared **subject matter** (*vatthu-sabhāga*) such as "eating food at the wrong time" (Pāc 37 M). such [an offence], which has the subject matter as a shared [element], is called "**shared**". (p 74)

□ *vatthu-sabhāga* - **same offence**

□ An [offence] having the [**class** of the] offence as a shared [element] (*āpatti-sabhāga*), that has been committed by means of eating at the wrong time (Pāc 37), however, may be confessed in the presence of [a bhikkhu] who committed [an offence of the same class, but] by means of eating what has not been left over (Pāc 36) (i.e. by means of a different subject matter). (p 75)

□ *āpatti-sabhāga* - **same class of offence**

# III. Sabhāgāppatti 2 (p 74-76)

65

□ When there is a shared offence [for all the bhikkhus], one bhikkhu is to be sent immediately to a neighbouring residence by these bhikkhus [with the words], “*Go, friend, come back after having expiated this offence. [Then] we will expiate the offence in your presence.*” (*‘gacchāvuso, taṃ āpattiṃ paṭikaritvā āgaccha, mayaṃ te santike āpattiṃ paṭikarissāmā’*ti) (p 75)

□ And [if] they (the members of the Saṅgha) obtain it (the expiation) in that way, that is good. If they do not obtain [it], the Saṅgha should be informed by an experienced, competent bhikkhu: “*Reverend sir, let the Saṅgha listen to me. This entire Saṅgha has committed a shared offence. When [the Saṅgha] sees another bhikkhu who is pure, one who has committed no offence, then it will expiate this offence in his presence.*” Having said [that], the observance is to be carried out. (p

### III. Sabhāgāppatti 3 (p 74-76)

66

*("suṇātu me, bhante, saṅgho, ayaṃ sabbo saṅgho sabhāgaṃ āpattiṃ āpanno, yadā aññaṃ bhikkhuṃ suddhaṃ anāpattikaṃ passissati, tadā tassa santike taṃ āpattiṃ paṭikarissatī'ti (mahāva. 171) vatvā uposatho kātabbo.)*

□ if [the Saṅgha] is **doubtful** about [whether or not it committed a shared offence, the Saṅgha should be informed by an experienced, competent bhikkhu as follows]: "*Reverend sir, let the Saṅgha listen to me. This entire Saṅgha is doubtful about [whether or not it committed] a shared offence. When it comes to be without doubt, then it will expiate that offence.*" Having said [that], the observance is to be carried out. *("suṇātu me, bhante, saṅgho, ayaṃ sabbo saṅgho sabhāgāya āpattiyā vematiko, yadā*

# III. Sabhāgāppatti 4 (p 74-76)

67

□ But if, in this case, someone thinks that it is suitable to confess that shared offence [and] confesses [it] in the presence of another [bhikkhu, who committed a shared offence], the [offence] confessed is indeed properly confessed. But both commit [an offence of] **wrong doing**: (p 76)

(1) the one who **confesses** through confessing [it] to another [bhikkhu],

(2) and the one who **accepts** [the confession] through accepting.

These [offences of wrong doing for each of them] have different subject matters. Therefore, [the offences of wrong doing] can be mutually confessed. To that extent these two are free of offences. In their presence, the shared offences should be confessed or announced by the remaining [bhikkhus]. If they carry out the observance without having acted in this way, in the manner, "*The venerable ones should declare [their] purity*" (*pārisuddhim āyasmanto ārocetha, Pāt 4,11*), they commit [an offence of] **wrong doing** which is prescribed with respect to **the carrying out of the observance for [a bhikkhu] with an offence**.



### III. Sabhāgāppatti 5 (p 74-76)

68

□ If, when a shared offence exists, the entire Saṅgha carries out the observance without having translated into deeds the stated rule, the entire Saṅgha commits an offence in exactly the manner described. Therefore, if there is a shared offence, “the appropriate time” does not at all exist for the Saṅgha. Therefore it is said [in the *Pātimokkha*], ‘*and shared offences do not exist*’ (*sabhāgāppattiyo ca na vijjanti, Pāt 2,15 = Kkh 6,9*). For it is indeed the “**appropriate time**” if such shared offences (*sabhāgāppatti*) do not exist, even if non-shared offences (*visabhāgātti*) do exist. (p 76)



# IV. Unsuitable Individuals 1 (p 77-

69

*vajjaniyā ca puggalā tasmim na honti.* (Pāt 4,1, Kkh 6,10) - means twenty-one individuals are to be avoided:

(1) **a layman** - because of the statement: *"Bhikkhus, the Pātimokkha should not be recited in an assembly including laymen; if anyone should recite [it, there is] an offence of **wrong doing**".*

(2) **a bhikkhunī** - stated in the manner: *"Bhikkhus, the Pātimokkha should not be recited in a seated assembly with a bhikkhuni".*

(3) **a trainee** (*sikkhamānā*)

(4) **a male novice** (*sāmaṇera*)

(5) **a female novice** (*sāmaṇerā*)

## IV. Unsuitable Individuals 2 (p 77-

70

(6) one who has renounced the training (*sikkhā-paccakkhātaka*)

(7) one who has committed an **extreme offence** (*antimavatthu-ajjjhāpanaka*) – *pārājika*

(8) one who is suspended for not recognizing an offence (*āpattiyā-adassane ukkhittaka*)

(9) one who is suspended for not expiating an offence (*āpattiyā-appatikamme ukkhittaka*)

(10) one who is suspended for not giving up an evil view (*pāpikāyadiṭṭhiyā appaṭinissagge ukkhittaka*)

## IV. Unsuitable Individuals 3 (p 77-

71

- (12) one in communion by theft (*theyya-saṃvāsaka*)
- (13) one who has gone to the members of another sect (*titthiya-pakkantaka*)
- (14) **an animal** (*tiracchāna-gata*)
- (15) **a matricide** (*mātu-ghātaka*)
- (16) **a patricide** (*pitu-ghātaka*)
- (17) **an Arahāt killer** (*arahanta-ghātaka*)
- (18) **a violator of bhikkhunīs** (*bhikkhunī-dūsaka*)
- (19) one who splits a community (*saṅgha-bhedaka*)

## IV. Unsuitable Individuals 4 (p 77-

72

(20) one who sheds<sup>79</sup> the blood [of a Tathāgata]  
(*lohituppadaka*)

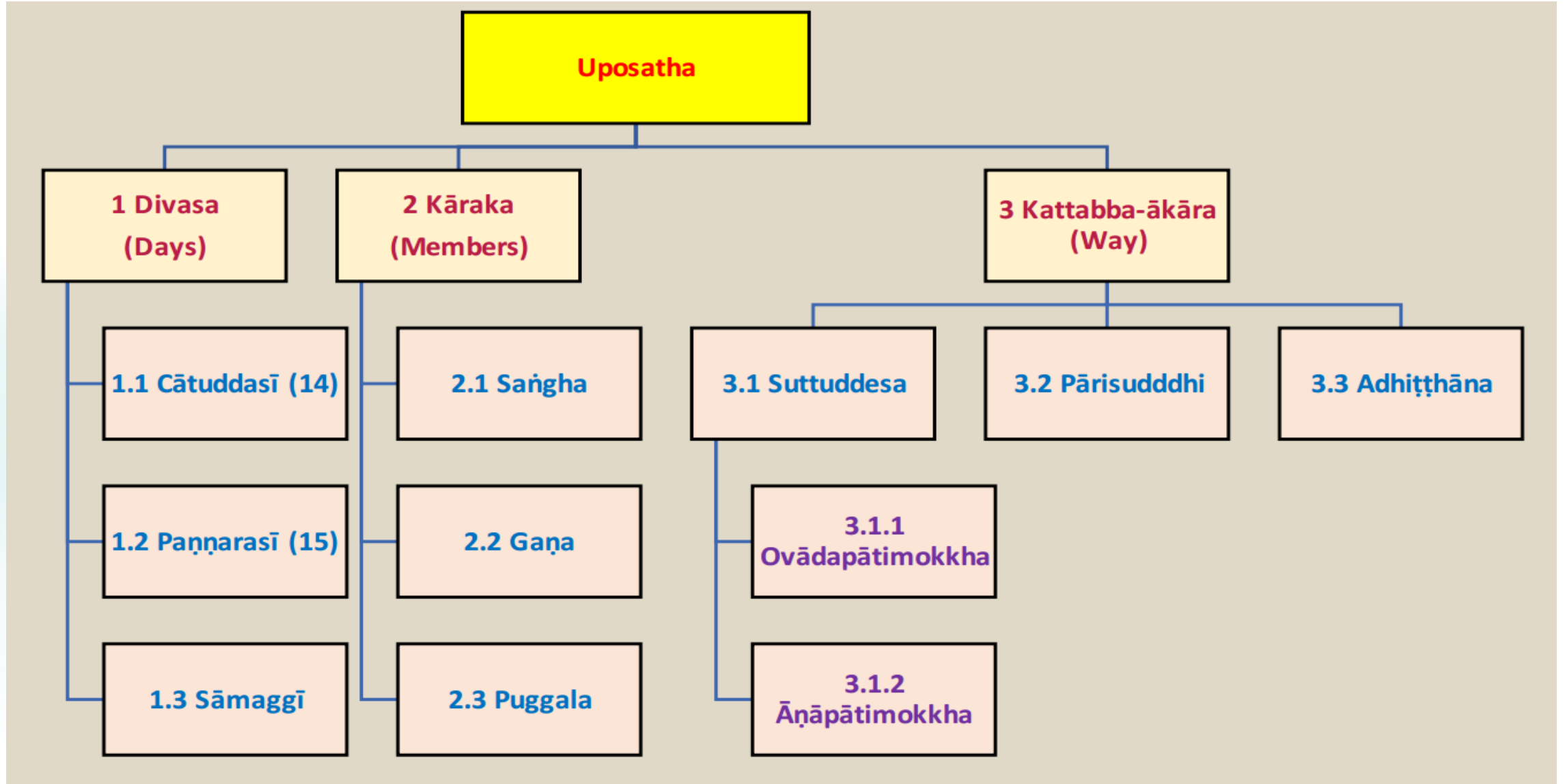
(21) a hermaphrodite (*ubhato-byañjanaka*) (p 78)

□ They are to be **avoided** by virtue of putting them outside [the distance of] an arm's reach (*hattha-pāsa*). For, a Saṅgha that carries out the observance when out of these [twenty-one individuals, one of] the three types of suspended [bhikkhus] is present (8-10) commits [an offence entailing] **expiation**. [If one out of the] remaining [eighteen individuals is present, the Saṅgha commits an offence of] **wrong doing**.

□ And here, (14) "**animal**" (Kkh 14,13) [means:] for whom full

# Uposatha (p 79-84)

73



# I. Uposatha Divasa (p 79-84)

74

## Uposatha time: (p 79)

1. **Cātuddasī** – the 14th day of a fortnight (*aḍḍhamāsa*).
2. **Pañṇarasī** – the 15th day of a fortnight (*aḍḍhamāsa*).
3. **Sāmaggi** – unanimity

□ **Aḍḍhamāsa** = *sukka pakkha* (the bright half) / *kanha pakkha* (the dark half)

□ There are **3 seasons per year**: the **cold** - *hemanta*, the **hot** - *gimhāna*, the **rainy** - *vassāna*. Each season has a total of 8 *Uposatha* days. The 3<sup>rd</sup> and 7<sup>th</sup> *Uposatha* days are *Cātuddasī* and the rest is *Pañṇarasī*. Therefore, there are 24 *Uposatha* days in a year, 6 of which are *Cātuddasī* and 18 of which are *Pañṇarasī*.

□ If there is a good reason (a schism), it is allowable to change a *Cātuddasī* to a *Pañṇarasī uposatha*.

## II. Uposatha Kāraka (p 79-84)

75

The ones who carry out the observance. The number of bhikkhus present is decisive for the type of the observance. (p 79)

1. *Saṅgha* – at least 4 monks.
2. *Gaṇa* – a group of 3 or 2 monks. 2 or 3 bhikkhus carry out the observance by [declaring] purity. (p 80)
3. *Puggala* – an individual monk. A single bhikkhu carries out the observance by [making a] determination. (p 80)



# III. Uposatha Kattabba-ākāra 1 (p 79-84)

76

## The types of observance:

1. **Suttuddeso** – the observance by reciting the text or the recitation of the *Pātimokkha*. (p 80)
  - 1.1. ***ovāda-pātimokkha*** – the Pātimokkha of Instruction.
  - 1.2. ***āṇā-pātimokkha*** – the Pātimokkha of Command.
2. **Parisuddhi-uposatha** – the observance by announcing purity. (p 81)
  - 2.1. the declaration of purity being made **in the presence of others**.
  - 2.2. the declaration of purity being made **to one another**.
3. **Adhitthāna-uposatha** – the observance by making a

### III. Uposatha Kattabba-ākāra 2 (p 79-84)

77

1. **Suttuddeso** – the observance by reciting the text or the recitation of the *Pātimokkha*.

1.1. **ovāda-pātimokkha** – the **Pātimokkha of Instruction**. This, only **Buddhas** recite, not [their] disciples. (p 80)

*a. “khantī paramaṃ tapo titikkhā, nibbānaṃ paramaṃ vadanti buddhā. Na hi pabbajito parūpaghātī, na samaṇo hoti paraṃ viheṭṭhayanto.” (Dhpd 184)*

a. Patience [and] forbearance are the highest austerity. [The Awakened Ones say Nibbāna is the highest. One is certainly not a wanderer if one injures others; one is not an

### III. Uposatha Kattabba-ākāra 3 (p 79-84)

78

1. **Suttuddeso** – the observance by reciting the text or the recitation of the *Pātimokkha*.

1.1. **ovāda-pātimokkha** – the **Pātimokkha of Instruction**. This, only **Buddhas** recite, not [their] disciples. (p 80)

*b. “Sabbapāpassa akaraṇaṃ, kusalassa upasampadā. Sacittapariyodapanaṃ, etaṃ buddhāna sāsanaṃ.” (Dhpd 183)*

b. The avoidance of all evil [action, the undertaking of good, the

cleansing of one's mind this is the Teaching of the Awakened

### III. Uposatha Kattabba-ākāra 4 (p 79-84)

79

1. **Suttuddeso** – the observance by reciting the text or the recitation of the *Pātimokkha*.

1.1. **ovāda-pātimokkha** – the **Pātimokkha of Instruction**. This, only **Buddhas** recite, not [their] disciples. (p 80)

*c. “Anūpavādo anūpaghāto, pātimokkhe ca saṃvarō. Mattaññutā ca bhattasmim, pantañca sayanāsanam. Adhicitte ca āyogo, etaṃ buddhāna sāsanaṃ.” (Dhpd 185)*

c. Not abusing, not injuring, [and restraint under the rules of discipline, and knowing moderation in eating, and secluded lodgings, and exertion in respect of higher thought this is the Teaching of the Awakened Ones. (p 80)

### III. Uposatha Kattabba-ākāra 5 (p 79-84)

80

1. Suttuddeso – the observance by reciting the text or the recitation of the *Pātimokkha*.

1.2. āṇā-pātimokkha – the **Pātimokkha of Command**.

□ That [which] is said in the way beginning with "Reverend sir, let the Sangha listen to me." (*suṇātu me bhante sangho, Pāt 4,8*) is called the *Pātimokkha of Command* (āṇā-pātimokkha, Kkh 15,7). This only **disciples** recite, not Buddhas. And only this is intended as the **Pātimokkha** in this case. (p 80-81)

### III. Uposatha Kattabba-ākāra 6 (p 79-84)

81

2. Parisuddhi-uposatha – the observance by **announcing purity**.

2.1. the declaration of purity being made in the presence of others. (p 81)

2.1.a. in the presence of those who have been **invited** [at the end of the rains retreat]

□ the [observance by announcing purity] is to be carried out in the presence of those who have been **invited** at the great invitation [ceremony] (i.e. on the full-moon day of the month of *Assayuja*) by one who (1) has kept [the rains retreat] in the **later** [period of the rains] or (2) has not kept [the rains retreat] or (3)



### III. Uposatha Kattabba-ākāra 7 (p 79-84)

82

□ In the presence of [those], who have been invited on the *cātur-masini* (i.e. on the full-moon day of the month of *Kattika*), however, the [observance by announcing purity has to be carried out] by one who (1) has kept [the rains retreat] in the **earlier** [period of the rains] or (2) has not kept [the rains retreat] or (3) has interrupted the rains [retreat; in both cases it has to be carried out], after having contributed to the physical unity [of the *Saṅgha* by being present], by saying **three times**, "*I am pure, reverend sirs; know me to be pure.*" (*“parisuddho ahaṃ, bhante, ‘parisuddho’ti maṃ dhārethā’ti tikkhattuṃ vatvā kātabbo.*)



### III. Uposatha Kattabba-ākāra 8 (p 79-84)

83

2.2. the **declaration of purity** being made **to one another.**

2.2.a. being carried out **having put a motion:** (p 82)

□ There, in any residence where **three** bhikkhus dwell, on the day of the observance when they are assembled, one bhikkhu says, *"Let the venerable ones listen to me. Today is the observance of the fourteenth [day]", or "of the fifteenth [day]".* And when the motion is put [thus], *"If it is the appropriate time for the venerable ones, we should carry out the observance by [announcing] purity to one another",* (*“suṇantu me āyasmantā ajjuposatho cātuddaso”ti vā “paṇṇaraso”ti vā vatvā*

### III. Uposatha Kattabba-ākāra 9 (p 79-84)

84

□ A bhikkhu who is an elder puts his upper robe over one shoulder, sits on his haunches, holds up his cupped hands, and should say three times, “*I am pure, friends. Know me to be pure.*” (*“parisuddho ahaṃ, āvuso, ‘parisuddho’ti maṃ dhārethā”ti*) (p 82)

□ By the other [two] it is to be said in exactly the same way, saying “**reverend sir**” [instead of “**friend**” ]. Thus [the observance by announcing purity] is to be carried out after having put a motion. (p 83)

# III. Uposatha Kattabba-ākāra 10 (p 79-84)

85

## 2.2. the **declaration of purity** being made **to one another**.

2.2.b. being carried out **not having put a motion**: (p 83)

□ But where **two** bhikkhus are dwelling [together], there, purity has to be announced in exactly the manner described [but] without having put a motion. (p 83)

3. **Adhiṭṭhāna-uposatha** – the observance by making a determination.

But if there is only **one** bhikkhu, he, having performed all the preliminary functions, knowing that other [bhikkhus] are not coming, says, *"Today is the observance of the fourteenth [day] for me" or "of the fifteenth [day]"*, and then must say, *"I determine."*

# Uposatha Pabbakicca 1 (p 84-88)

86

***Kim saṅghassa pabbakiccanti*** - What is the Sangha's preliminary duties? (p 84)

<b><i>Pubbakaraṇa</i> (to be done before the Saṅgha has gathered)</b>	<b><i>Pubbakicca</i> (to be done before starting <i>Uddessa</i>)</b>
<ol style="list-style-type: none"><li>1. Sweeping the observance hall. (<i>sammajjani</i> – a broom)</li><li>2. Lighting lamps. (<i>padīpa</i> – a lamp)</li><li>3. Preparing water for drinking &amp; washing. (<i>udaka</i> – water)</li><li>4. Preparing seats. (<i>āsana</i> – seat)</li></ol>	<ol style="list-style-type: none"><li>1. <i>Chanda</i> – conveying consent.</li><li>2. <i>Pārisuddhi</i> – conveying purity.</li><li>3. <i>Utukkhānaṃ</i> – announcing the season.</li><li>4. <i>Bhikkhugaṇanā</i> – counting the number of bhikkhus.</li><li>5. <i>Ovāda</i> – appointing a bhikkhu to admonish the bhikkhuni.</li></ol>

# Uposatha Pabbakicca 2 (p 84-88)

87

## Note (p 85):

[If] one asks, why this has been done (i.e. why the preliminary duty has been shown), [the answer is] because it is not suitable to carry out the observance without having done the [preliminary duties] before. Therefore, the observance hall is to be swept (1), drinking water and water for washing is to be provided (2), seating is to be spread out (3), and the lamp is to be lit (4) by a bhikkhu who is not ill when told [to do so] by an elder. If he does not do this, he commits [an offence of] **wrong doing**. It should be commanded also by an elder who knows what is

# Uposatha Pabbakicca 3 (p 84-88)

88

**1. Chanda** - Here, when the Sangha has assembled in order to carry out the observance, **consent** is to be given by someone who, after having carried out the observance outside, returned, [and] having gone to the place where they assembled, does not contribute to the physical unity [of the Sangha]. Also one who is ill or one who is intent upon [some] duty [to be done by him], by him too, **in giving [his declaration of] purity, [his] consent also has to be given.** How is it (i.e. the consent) to be given? In the presence of a single bhikkhu, the [following] meaning should be made known by **body**, by **speech**, or by both: *"I give consent. Convey consent for me. Declare my consent."* Thus **consent** is given. (*“chandam dammi, chandam me hara,*



2. Pārisuddhi - But [a bhikkhu], having not carried out the observance, who is ill or intent upon [some] duty [to be done by him], has to give [his declaration of] **purity**. How is it (i.e. the declaration of purity) to be given? In the presence of a single bhikkhu, the [following] meaning should be made known by **body**, by **speech**, or by both: *"I give [my declaration of] purity; convey [the declaration of] purity for me. Declare my purity."* Thus **purity** is given. **But one giving [the declaration of purity] has to give [his] consent too.** For this was said by the Blessed One, *"I prescribe, bhikkhus, that one who on that observance day gives [a declaration of his] purity gives [his] consent too. [They] are the duty of the Sangha."* (*"pārisuddhiṃ dammi, pārisuddhiṃ me hara,*



# Upasatha Pubbakicca 5 (p 84-88)

90

## Chanda-pārisuddhi (p 86):

□ There, the giving [of a declaration of] **purity** fulfils the carrying out of the observance for [both], the Sangha and for oneself; [it] does not [fulfil] the remaining duties of the Sangha.

□ The giving of **consent** fulfils the carrying out of the observance and the remaining duties for the Sangha only. But for him, the observance is in fact not carried out. Therefore, one who gives [his declaration of] purity, has to give [his] consent too.

# Upasatha Pubbakicca 6 (p 84-88)

91

## Chanda-pārisuddhi (p 86-87):

It is suitable for the previously mentioned simple consent, however, or for this [combined] **consent** and **purity** to be brought by one [bhikkhu] on behalf of many [bhikkhus] too. But if he (i.e. the bhikkhu bringing on behalf of others) sees another bhikkhu on the road [and] gives his own consent [and] declaration of purity as well as [that] of those for whom consent and [declaration of] purity had been taken by him, only his [consent and declaration of purity] reach [the Sangha]. But the other [consent and declaration] (i.e. that of the other bhikkhus) is called **the cat's chain consent and [declaration of] purity.** does not reach [the Sangha]. Therefore only he himself (i.e. the bhikkhu bringing the consent on behalf of others) should go to the assembly place and [then] declare [it]. But if he does not declare it intentionally, he commits [an offence of] **wrong doing.** But consent and [the declaration of] purity reach [the Sangha] indeed with his

# Uposatha Pubbakicca 7 (p 84-88)

92

## 3. Utukkhānaṃ (p 87):

Announcing the time (utukkhānaṃ, Pāt 2,9, Kkh 17,4) means: pointing out the seasons thus: so much of the three seasons, winter, etc., has passed, so much is left.

## 4. Bhikkhugaṇanā (p 87):

Counting the [participating] bhikkhus (bhikkhugaṇanā, Pāt 2,9, Kkh 17,4) means: (1) counting the bhikkhus (resolution of compound), (2) [saying] so many bhikkhus have assembled in the observance hall. For, only after both of these have been done may the observance be carried out.

## 5. Ovāda (p 87):

The instruction of the bhikkhunīs; for it is not suitable to carry out the observance not having announced the instruction requested by the

# 6 Ways to Commit an Offence 1 (p 95-97)

93

1. **Alajjitā** – **shamelessness**: Knowing full well the fact that something is not lawful, spurning that, he commits a transgression. For, this has been said [in the Vinaya]: (1) He commits an offence intentionally. (2) He hides the offence. (3) And he goes after the pursuit of wrong behaviour. One such as this is called a **shameless individual**. (*“Sañcicca āpattiṃ āpajjati, āpattiṃ parigūhati; Agatigamanañca gacchati, ediso vuccati alajjipuggalo”*)

2. **Aññānatā** – **ignorance**: An ignorant individual surely is foolish, is confused, and not knowing what is to be done and what is not to be done, does what is not to be done, avoids what is to be done.

## 6 Ways to Commit an Offence 2 (p 95-97)

94

3. *Kukkucca-ppakatatā* – **being by nature [over] scrupulous**: when scrupulousness has arisen concerning what is lawful and what is not lawful, having asked an expert in the Discipline, if [something] is lawful it may be done; if it is not lawful it is not to be done. Having spurned [the advice with the thought,] "*But this is suitable*" he transgresses indeed. Thus, one commits [an offence] by being by nature [over] scrupulous.

4. *Kappiya-saññitā* – **thinking something is lawful when it is not lawful**: He eats bear meat thinking it is pork meat; he eats at the wrong time thinking it is the right time.

## 6 Ways to Commit an Offence 3 (p 95-97)

95

5. **Akappiya-saññitā** – **thinking something is not lawful when it is lawful**: he eats pork meat thinking it is bear meat; he eats at the right time thinking it is the wrong time.
6. **Sati-samosā** – **lack of concentration**: he commits the [offence of] lying down together, the [offence of] being separated from one's robe, etc., through a lack of concentration.

# 7 Groups of Offence

96

1. ***Pārājika*** – defeat
2. ***Saṅghādisesa*** – entailing a formal meeting of the Saṅgha
3. ***Thullaccaya*** – grave offence
4. ***Pācittiya*** – expiation with forfeiture or without forfeiture
5. ***Paṭidesaniya*** – confension
6. ***Dukkaṭa*** – wrong doing
7. ***Dubbāsita*** – wrong speech



# Uposatha - Na Uyana Past Exam Questions

## 1

97

[2012, 3]: Clarify cātuddasi, paṇṇarasi, sāmaggi.

[2001, 1]: Clarify Gantha Pātimokkha and Sīla Pātimokkha.

[2001, 12]: Clarify the following: Hatthapāsa in Vinaya kamma.

[2009, 2]: Clarify the meaning of Pātimokkha.

[1999, 2]: Define Pātimokkha.

[2001, 3]: Describe How Cātuddasi Uposatha is accounted in the three seasons and how many Uposathas in a year are there?

[2003, 2005]: Describe in short “Uposatha”.

[1999, 3]: Describe Pubbakaraṇa.

[1999, 3]: Describe Pubbakicca.

[2003, 12]: Explain 'Gantha Pātimokkha' and 'Sīla Pātimokkha'.

# Uposatha - Na Uyana Past Exam Questions

## 2

98

[2004, 4]: Explain Pattakallaṃ (Suitability).

[2001, 3]: Give details of 9 Uposatha.

[2003, 12]: Give separately the number of Pātimokkha rules for bhikkhus and bhikkhunis.

[2006, 5]: Give shortly the duties to be done before bhikkhus gather in the Sīmā?

[2006, 5]: Give shortly the duties to be done before Pātimokkha is recited?

[1989, 2]: Give the five Uddesas (recitation) in Pātimokkha.

[2012, 10]: How far have learnt by heart the Bhikkhu Pātimokkha?

[2014, 10]: How far have you memorized these Pātimokkha?

[2015, 1]: How is Adhiṭṭhāna Uposatha conducted?

# Uposatha - Na Uyana Past Exam Questions

## 3

99

[2010, 6]: How many causes are there for one to commit an offence? What are they?

[1988, 2008]: How many causes are there for one to fall in to an offence? What are they?

[2015, 7]: How many classes of offences (āpatti khandhas) are there? What are they?

[2012, 2014]: How many groups of offences are there? What are they?

[2005, 11]: How many groups of recitation in Bhikkhu Pātimokkha are there?

[2012, 1]: How many indefinite rules (Aniyata) in Bhikkhu Pātimokkha?

[2000, 1]: How many items are there in Pubbakaraṇa?

[2000, 1]: How many items are there in Pubbakicca?

[2000, 2]: How many items are there in Pubbakicca?

# Uposatha - Na Uyana Past Exam Questions

## 4

10  
0

[2012, 3]: How many occasions of Uposatha are there?

[2013, 3]: How many Pātiesaniya rule are there in Bhikkhuni Pātimokkha?

[2012, 1]: How many preliminary duties (Pubbakraṇa) are there? What are they?

[2012, 1]: How many Recitations (Uddesa) are there in Bhikkhuni Pātimokkha?

[2015, 7]: How many recitations are there in the Bhikkhu Pātimokkha? What are they?

[1989, 2]: How many rules are there for Gantha Pātimokkha?

[2006, 2012, 2014]: How many rules are there in Bhikkhu Pātimokkha?

[2012, 10]: How many rules are there in both Pātimokkhas?

[2012, 3]: How many rules are there in both Pātimokkhas?

# Upasatha - Na Uyana Past Exam Questions

5

10  
1

[1988, 2008]: How many Uddesas (recitations) are there in both Pātimokkhās? Name them separately.

[2010, 1]: How many Uddesas are there in Bhikkhu Pātimokkha? Name them.

[2010, 2]: In a year there are 24 Uposathas. Show how they are arranged?

[2003, 12]: In Bhikkhu Pātimokkha, what are the different groups of offences?

[1988, 2008]: In Mātikaṭṭha-Kathā there is a word used for a group of persons. What is that word?

[1988, 2008]: In the year on which day does the Sāmaggi Uposatha fall?

[2007, 5]: Mention the 21 persons to be excluded from the Pātimokkha.

[2004, 2007]: Mention the duties to be done after the monks gather in the

# Uposatha - Na Uyana Past Exam Questions

6

10  
2

[2002, 2004, 2007]: Mention the duties to be done before the monks gather in the sīmā for the Pātimokkha.

[2017, 5]: Name the 5 recital versions (5 Uddesa) of the Bhikkhu Pātimokkha?

[2009, 4]: Name the conditions (hetu) for offenses generally.

[2004, 4]: Name the nine kinds of Uposatha.

[2001, 2]: Name the Uddesas (Recitation) in Bhikkhu Pātimokkha.

[2001, 2]: Name the vaggās (groups) in Bhikkhu Pātimokkha.

[2011, 1.1]: The duties included in Pubbakaraṇa (before the Saṅgha gather in the Sīmā) are: (i) Giving consent and purity (ii) Telling the season (iii) Arranging seats (iv) Telling the number of bhikkhus (v) Admonishing bhikkhunis

# Uposatha - Na Uyana Past Exam Questions

7

10  
3

[2011, 1.1]: The number of precepts in bhikkhu and Bhikkhuni Pātimokkhas are: (i) 220 (ii) 311 (iii) 227 (iv) 538

[2010, 2]: There are three Uposatha days namely cātuddasi, paṇṇarasi and sāmaggi. Out of these on which day does sāmaggi Uposatha fall?

[2017, 7]: What are the 7 groups of offences?

[2010, 1]: What are the different divisions in gantha Pātimokkha?

[2014, 2]: What are the different Pātimokkhas?

[1999, 2]: What are the divisions of Gantha Pātimokkha?

[2014, 4]: What are the five recitations (Uddesas) in Bhikkhu Pātimokkha?

[1989, 2]: What are the four restraining silās (Saṁvara sīla)?

[2002, 2]: What are the nine kinds of Uposathās?



# Uposatha - Na Uyana Past Exam Questions

8

10  
4

[2001, 1]: What are the nine duties given in the stanzas Sammajjani and Chandapārisuddhi?

[2006, 2]: What is hatthapāsa (proximity) during Uposatha?

[2010, 1]: What is it that is grouped as Gantha Sīla?

[1989, 3]: What is meant by Cātuddasi, Paṇṇarasi and Sāmaggi Uposatha?

[1989, 3]: What is meant by Chaṇḍa Pārisuddhi, Utu, Bhikkhu Gaṇaṇā, Ovāda.

[2003, 5]: What is meant by Pubbakaraṇa?

[2003, 5]: What is meant by Pubbakiccha?

**[1989, 3]: What is meant by Sammajjani, Padipo, Udakaṃ, Āsanena.**

[1989, 3]: What is meant by Saṅgha, Gaṇa and Puggala Uposatha?

# Upasatha - Na Uyana Past Exam Questions

9

10  
5

[2011, 1.1]: What is not included in Bhikkhuni Pātimokkha?

- (i) Nidānuddesa (ii) Pārājikuddesa (iii) Aniyatuddesa (iv) Saṅghādisesuddesa (v) Vitthāruddesa

[2011, 1.1]: What is not included in Pātimokkha Precepts?

- (i) Sīla Pātimokkha (ii) Gantha Pātimokkha (iii) Ovāda Pātimokkha (iv) āṇā Pātimokkha (v) Bhikkhu Pātimokkha

[2011, 1.1]: What is the item not included in Pattakāla (suitable time for Pātimokkha)?

- (i) It is an Upasatha day (ii) At least four or more bhikkhus are there (iii) Sweeping and lighting lamps have been done (iv) Monks with common offences are not present (v) Monks to be expelled from hatthapāsa are not

# Uposatha - Na Uyana Past Exam Questions

## 10

10  
6

[2013, 10]: What is the total number of rules in both Pātimokkhas?

[1988, 2008]: What is the Uddesa (recitation) found only in Bhikkhu Pātimokkha?

[2015, 1]: What is the Uposatha to be conducted if there are four or more monks?

[2006, 5]: What is the Uposatha?

[1988, 2008]: What is the word which is described by the following words: pa-ati-mokkham, ati-pamokkham, ati-seṭṭham, ati-uttamam?

[2007, 5]: What offence is committed by a bhikkhu who does Pātimokkha with monks to whom ukkhepana-kamma has been done?

[2010, 1]: What Uddesa is not found in Bhikkhuni Pātimokkha that which is in the Bhikkhu Pātimokkha?

# Uposatha - Na Uyana Past Exam Questions

## 11

10  
7

[2002, 2006]: Which Uposathas in a season are Cātuddasi?

[2000, 1]: Write 10 names out of 21 presons to be kept out.

[2009, 2]: Write a short description on the following: Pubba Karana.

[2009, 2]: Write a short description on the following: Pubba Kicca.

[2009, 2]: Write a short description on the following: Patta Kāla.

[2017, 8]: Write down 8 out of the ninefold Uposathas?

[2003, 12]: Write down seven groups of āpattis.

[2017, 4]: Write down the 4 Preliminary Duties (pubbakaraṇa)?

[2015, 1]: Write down the 9 Uposathas.

[2012, 8]: Write down the five recitations (Uddesas) in Bhikkhu Pātimokkha.

# Uposatha - Na Uyana Past Exam Questions

## 12

10  
8

[2009, 2]: Write down the names of the Uddesas (Recitations) in the Bhikkhu Pātimokkha.

[2010, 2]: Write down the stanza which includes the four suitable conditions for Uposatha.

[1988, 2008]: Write down the stanzas which include Pubbakaraṇa, Pubbakicca and Patta Kāla.

[2015, 9]: Write down the types of Pātimokkha.

[2005, 5]: Write in short the duties to be done before the recitation of Pātimokkha.

[2005, 5]: Write in short the duties to be done before the Saṅgha gather in the Sīmā.

[2000, 1]: Write the nine Uposathās.

# Sīmā - Na Uyana Past Exam Questions 1

10  
9

[2001, 3]: Describe the three Sampatti considered in establishing a Sīmā.

[2001, 3]: Give details of 11 Sīmā Vipatti.

[2014, 3]: How many conditions must be fulfilled to establish a Baddha Sīmā?

[2005, 2007, 2014]: Mention as much as possible different types of Simās.

[1988, 2008]: Mention the eleven Sīma Vipatti (unfavourable conditions).

[2005, 4]: Mention the three favorable factors to be considered in establishing a Simā.

[2005, 4]: Name the 11 dangers (Vipatti) for Simā.

[2009, 4]: Name the different 'Sīmā'.

[2009, 4]: Point out the importance of having a Sīmā.

# Sīmā - Na Uyana Past Exam Questions 2

11  
0

[2007, 7]: What are the 11 disqualifying conditions (Sīmā-Vipatti) for a Sīmā?

[2002, 3]: What are the 3 Sampatti when establishing a Sīmā?

[2012, 4]: What are the different kinds of Sīmā?

[2009, 4]: What are the three Sampatti or fulfillments there should be in establishing a Sīmā?

[2002, 2004]: Write as much as possible different kinds of Sīmā.

[2017, 3]: Write down the 3 factors related to the successful establishment of a Baddha Sīmā?

[2017, 3]: Write down the 3 types of Abaddha Sīmā?

[2017, 3]: Write down the 3 types of Baddha Sīmā?

[2017, 3]: Write down the 3 types of Baddha Sīmā?



# General - Na Uyana Past Exam Questions 1

11  
1

[2017, 8]: "Aṭṭhapurisasapuggala" Write down the 8 noble persons as per the aforesaid Pāli term.

[1999, 1]: Clarify Dhamma-Vinaya.

[2014, 10]: Give a short description about Vinaya Pitaka.

[2014, 10]: Give a short description of your life as a monk.

[2013, 10]: How far have you learnt by heart the Pātimokkha?

[2003, 2]: How many bhikkhus should be there for a Saṅgha Pavāraṇā Vinaya Kamma?

[2015, 3]: How many Pavāraṇā are there? What are they?

[2015, 1]: How much of the Pātimokkha have you studied?

[2013, 10]: What do you expect by high ordination (Upasampadā)?

# General - Na Uyana Past Exam Questions 2

11  
2

[2015, 10]: What do you expect to achieve by taking up higher ordination (Upasampadā)?

[2011, 2.2]: What is meaning of "hatthapāsa"? and also mention the different limits.

[2002, 1]: What is the hatthapāsa for accepting food and for Vinaya Kamma?

[2009, 10]: Write a short essay including details about your life from Pabbajjā up to Upasampadā.

[2010, 10]: Write a short essay including the following: Paṇḍupalāsa, ordination of Sāmaṇera, Dhamma to be trained, qualification for Upasampadā, teachers and preceptors, different stages as a novice, Thera, Mahathera.

# General - Na Uyana Past Exam Questions 3

11  
3

[2005, 2]: Write down hatthapāsa (proximity) in 'receiving food' and 'in Vinaya Kamma'.

[2017, 3]: Write down the "Tisikkā".

[2017, 10]: Write down the 10 precepts to be abided by a novice?

[2002, 8]: Write down the five Kaṭhina privileges.

# General - Na Uyana Past Exam Questions 3

11  
4

[2002, 8]: Write down the five Kaṭhina privileges.

- 1) They may go off without having asked permission (Pc 46).
- 2) They may go off without taking all three robes (NP 2).
- 3) They may participate in a group meal (Pc 32).
- 4) They may keep robe-cloth as long as they need or want without having to determine it or place it under dual ownership (NP 1, NP3)
- 5) Whatever robe-cloth arises there will be theirs. This means that they have sole rights to any cloth accruing to the Community in the residence where they spent the Rains—see Mv.VIII.24.2; Mv.VIII.24.5-6.

(BMC Voll&II, p1183-1184)

# Sāmaṇera Sikkhapādā 1

11  
5

1. *Pāṇātipātā veramaṇī sikkhapādaṃ* – the training precept on abstaining from killing living beings.
2. *Adiṇṇādānā veramaṇī sikkhapādaṃ* – the training precept on abstaining from stealing.
3. *Abrahmacariyā veramaṇī sikkhapādaṃ* – the training precept on abstaining from sexual intercourse.
4. *Musāvādā veramaṇī sikkhapādaṃ* – the training precept on abstaining from telling lies.
5. *Surāmeraya majjapamādaṭṭhānā veramaṇī sikkhapādaṃ* – the training precept on abstaining from consuming intoxicants.

# Sāmaṇera Sikkhapādā 2

11  
6

6. ***Vikālabhojanā veramaṇī sikkhapādaṃ*** – the training precept on abstaining from eating in improper time.

7. ***Naccagīta vādita visūkadassana veramaṇī sikkhapādaṃ*** – the training precept on abstaining from dancing, singing, listening to music, and watching shows.

8. ***Mālāgandha vilepana dhāraṇa maṇḍana vibhūsaṇaṭṭhānā veramaṇī sikkhapādaṃ*** – the training precept on abstaining from wearing garlands, using perfumes, wearing cosmetics, makeup, adornments.

9. ***Uccāsayana mahāsayana veramaṇī sikkhapādaṃ*** – the training precept on abstaining from high and luxurious beds and seats.

10. ***Jātarūpa rajata patiggahanā veramaṇī sikkhapādam*** – the

# Sāmaṇera Dasa-nāsana (Pārājika)

11  
7

1. **Pāṇātipātī** – one who kills living beings.
2. **Adiṇṇādāyī** – one who steals.
3. **Abrahmacārī** – one who engages in sexual intercourse.
4. **Musāvādī** – one who tells lies.
5. **Majjapāyī** – one who consumes intoxicants.
6. **Buddhassa avaṇṇaṃ bhāsatī** – one who insults the Buddha.
7. **Dhammassa avaṇṇaṃ bhāsatī** – one who insults the Dhamma.
8. **Saṅghassa avaṇṇaṃ bhāsatī** – one who insults the Saṅgha.



# Types of Teacher

11  
8

1. **Upajjhāya** – the preceptor, the parent of the bhikkhus and sāmaṇeras.
  2. **Pabbajjācariya** – the teacher who teaches and gives the Three Refuges to a sāmaṇera.
  3. **Upasampadācariya** – The teacher who recites *kammavācā* (ordination recitations) during the ordination of a bhikkhu.
  4. **Nissayācariya** – the teachers retained by disciples while living away from the preceptor by saying “*ācāriyo me bhante hohi, āyasmato nissāya vacchāmi.*” The teacher who gives *Nissaya* and takes care of one who stays in dependence of him.
  5. **Dhammācariya** / **Uddesācariya** – The teacher who teaches the Buddha’s teachings.
- Saddhi-vihārika** – students of a *upajjhāya*; **Antevāsika** –

# 75 Sekhiyā for Sāmaṇera 1

11  
9

1. *Parimaṇḍala-vaggo* – even all around. (0-10)
2. *Ujjagghika-vaggo* – loud laughter. (11-20)
3. *Khambhakata-vaggo* – making into a prop. (21-30)
4. *Sakkacca-vaggo* – in a respectful manner. (31-40)
5. *Kabala-vaggo* – a lump / a morsel / a mouthful of food. (41-50)
6. *Surusuru-vaggo* – making slurping (sounds). (51-60)

# 75 Sekhiyā for Sāmaṇera 2

12  
0

1-26: *Chabbīsati sāruppa* – suitable / proper manner. (26)

27-56: *Samattiṃsa bhojanapaṭisaṃyuttā* – meal etiquette. (30)

57-72: *Soḷasa dhammadesanā paṭisaṃyuttā* – dhamma preaching. (16)

73-75: *Tayo pakiṇṇakā* – miscellaneous. (3)

# Duties - Kiccavatta (from Cullavagga)

12  
1

- Kc 1. **Āgantuka** vatta (duties if one is a visitor)
- Kc 2. **Āvāsika** vatta (duties of residents towards a visitor)
- Kc 3. **Gamika** vatta (duties for one who is departing)
- Kc 4. **Anumodanā** vatta (duty of expressing appreciation)
- Kc 5. **Bhattagga** vatta (refectory duties)
- Kc 6. **Piṇḍacārika** vatta (duties when going for alms)
- Kc 7. **Āraññika** vatta (forest dweller's duties)
- Kc 8. **Senāsana** vatta (duties to lodging)
- Kc 9. **Jantāghara** vatta (fire-house duties)
- Kc 10. **Vaccakuṭi** vatta (toilet duties)
- Kc 11., Kc 12. **Saddhivihārika, Antevāsika** vatta (duties towards disciple or pupil)
- Kc 13., Kc 14. **Upajjhāya, Ācariya** vatta (duties to the preceptor and teacher)

# 4 Kinds of Morality - Catupārisuddhi

## Sīla 1

12  
2

1. ***Pātimokkha-saṃvara-sīla*** – restraint with regard to the Disciplinary Code or restraint through following the Monastic Rules.

2. ***Indriya-saṃvara-sīla*** – restraint of the sense faculties

3. ***Ājīva-pārisuddhi-sīla*** – purification of livelihood

4. ***Paccaya-sannissita-sīla*** – the wise use of the monk's requisities

***saṃvara*** (m) – restraint; ***sīla*** – morality; ***pārisuddhi*** –

# 4 Kinds of Morality - Catupārisuddhi

## Sīla 2

12  
3

1. ***Pātimokkha-saṃvara-sīla*** – restraint with regard to the Disciplinary Code or restraint through following the Monastic Rules:

-> From the ***Vinaya-pitaka***: within ***Pātimokkha***, the Sāmaṇera should follow those *Sekhiya*, *Khandhakavatta*, *Sukkhavissatṭhi*, *Kayasansaka* etc. rules which have fault in the worldly life and/or that which comes from a mind of unwholesomeness. The Sāmaṇera has to follow these rules, if not, there will be punishment upon offence.

-> The predominant quality to follow this Sīla is ***Saddha*** faith.

# 4 Kinds of Morality - Catupārisuddhi

## Sīla 3

12  
4

2. *Indriya-saṃvara-sīla* – restraint of the sense faculties:

-> One should control their sense-faculties so that unwholesome does not arise.

-> To practice this Sīla, *Sati* **mindfulness** is predominant. To practice this morality, one should practice a meditation method. For e.g., if one practices breath meditation, the sense faculties will be under control.



# 4 Kinds of Morality - Catupārisuddhi

## Sīla 4

12  
5

3. *Ājīva-pārisuddhi-sīla* – purification of livelihood:

-> One should avoid **wrong livelihood**. Giving food, flowers etc. to the devotees, so that they can adore you. That is not **suitable livelihood**. Pretending to let others believe that you are practicing well. Speaking in a manner so that devotees would want to donate to you. Asking forcefully, so that devotees have to donate to you. Accepting money etc. Properties obtained in this manner cannot be used by the whole of Buddha's dispensation. The use of it is considered wrong livelihood.

-> To practice this morality, *Vīriya* **effort** is important. Through the effort of learning, practicing and giving Dhamma talks, a Bhikkhu or Sāmanera puts in effort to purify his livelihood.

# 4 Kinds of Morality - Catupārisuddhi

## Sīla 5

12  
6

4. *Paccaya-sannissita-sīla* – the wise use of the monk's requisites:

-> All Bhikkhu and Sāmaṇera **do not** seek out the four requisites by themselves. They have to depend on others' donations. Therefore, when they are using the four requisites, and if they use it **without reflection** (to be beautiful etc.) they have created fault. In the literature, using the requisites without reflection is mentioned as using these requisites with debt.

-> The reflection of the 4 requisites should at least be done once a day. Only medicine, before ingesting, do we need to reflect upon the reason of its use. The reflection can be done in Pāli or other languages.

-> The Buddha taught these 4 *Paccavekkhaṇā* (reflection upon/

# 4 Kinds of Morality - Catupārisuddhi

## Sīla 5

12  
7

4. *Paccaya-sannissita-sīla* – the wise use of the monk's requisites:

-> All Bhikkhu and Sāmaṇera **do not** seek out the four requisites by themselves. They have to depend on others' donations. Therefore, when they are using the four requisites, and if they use it **without reflection** (to be beautiful etc.) they have created fault. In the literature, using the requisites without reflection is mentioned as using these requisites with debt.

-> The reflection of the 4 requisites should at least be done once a day. Only medicine, before ingesting, do we need to reflect upon the reason of its use. The reflection can be done in Pāli or other languages.

-> The Buddha taught these 4 *Paccavekkhaṇā* (reflection upon/

# 4 Kinds of Morality - 4 Paccavekkhaṇā Reflection

## 1

12  
8

- ▶ **Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi,**  
With proper discernment I make use of the robe,
- ▶ **yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,**  
only to ward off the cold, to ward off the heat,
- ▶ **Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya,**  
to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and creeping things,
- ▶ **yāvad-eva hirikopīna paṭicchādanatthaṃ.**  
only as a cover for the shameful parts.

# 4 Kinds of Morality - 4 Paccavekkhaṇā Reflection

## 2

12  
9

- ▶ **Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi,**  
With proper discernment I make use of almsfood,
- ▶ **neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,**  
not for sport, or for showing off, not for ornament, or for adornment,
- ▶ **yāvad-eva imassa kāyassa ṭhitiyā yāpanāya,**  
but only to maintain this body, and to carry on,
- ▶ **vihiṃsūparatiyā brahmacariyānuggahāya,**  
to inhibit annoyance, and to assist in the spiritual life,
- ▶ **iti purāṇañ-ca vedanaṃ paṭihaṅkhāmi, navañ-ca vedanaṃ na uppādessāmi,**  
and so I will get rid of any old feeling, and not produce any new feeling,
- ▶ **yātrā ca me bhavissati anavajjatā ca phāsuvihāro cā ti**

## 4 Kinds of Morality - 4 Paccavekkhaṇā Reflection

### 3

13  
0

- ▶ **Paṭisaṅkhā yoniso senāsanaṃ paṭisevāmi,**  
With proper discernment I make use of a dwelling,
- ▶ **yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,**  
only to ward off the cold, to ward off the heat,
- ▶ **Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya,**  
to ward off contact with gadflies, mosquitoes, wind, the heat (of the sun), and serpents,
- ▶ **yāvad-eva utu-parissaya-vinodanaṃ paṭisallānā-rāmatthaṃ.**

## 4 Kinds of Morality - 4 Paccavekkhaṇā Reflection

### 4

13  
1

▶ **Paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāraṃ paṭisevāmi,**

With proper discernment I make use of the requisite of medicine for support when sick,

▶ **yāvad-eva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya**

only to ward off oppressive feelings that have arisen

▶ **Abyāpajjha-paramatāyā ti.**

and at least be free from oppression.